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HAMPSTEAD, ROSSLYN HILL CHAPEL.

ANTIQUARIAN NOTES:

MAINLY OF MEN AND MATTERS

CONNECTED WITH THE

Churches

ON THE ROLL OF THE

National Conference.

FOUNDED A.D. 1882.

1899

Nos. XII.

FRONTISPIECE, TITLE, & INDEX.

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Editor,

TAN-Y-BRYN,

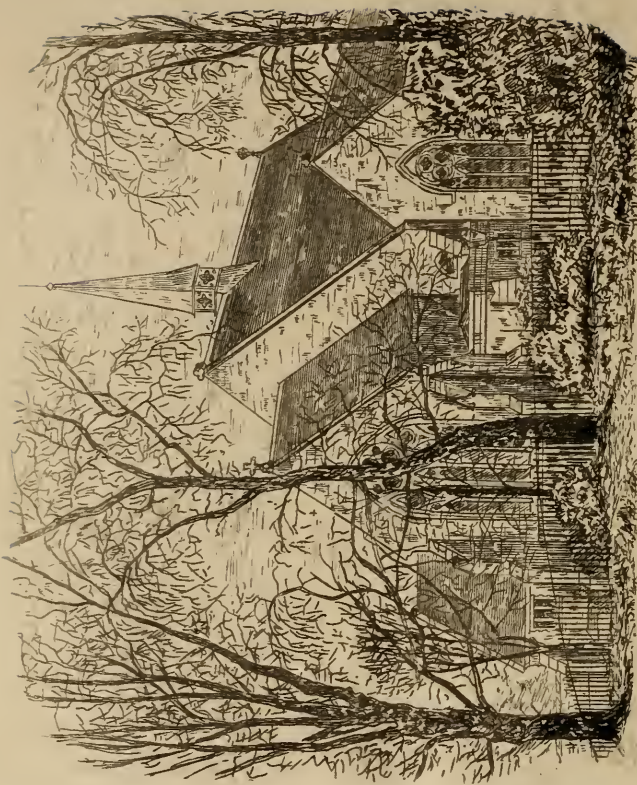
Aberystwyth.

IN PREPARATION.

“Aberystwyth, It's Court Leet, 1690-1836,”
from the original records placed at the author's
disposal by the Mayor and Corporation.



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HAMPSTEAD

F. KIMBLEY R.

ROSSLYN HILL CHAPEL.

(Autumn, 1898.)

Opened 5 June, 1862, when Dr. Martineau preached from St. John, xvii., 21.
Congregation founded, 1680.

J. H. S.

per multos annos

G. G. E.

1900 -

Antiquarian Notes
1898-1899

CONDUCTED BY

George Eyre Evans

AUTHOR OF

'WHITCHURH OF LONG AGO,' 1893; 'RECORD OF THE
PROVINCIAL ASSEMBLY OF LANCASHIRE AND CHE-
SHIRE,' 1896; 'VESTIGES OF PROTESTANT DIS-
SENT,' 1897; 'COLYTONIA, A CHAPTER IN THE
HISTORY OF DEVON, 1898; 'MIDLAND
CHURCHES, 1899; NEWBURY PRESBY-
TERIAN CHAPEL,' 1900, ETC.

LONDON

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W.C

This is the signed copy, no. 37 , belonging to

J. Hibbert-Swain

Geo. C. Gilman

NOTE.

The contents of this periodical pertain mainly to men and matters connected with the churches on the roll of the National Conference (founded 1882), the historical outlines of which were given in 'Vestiges of Protestant Dissent,' published in 1897. Most of the items appear here in print for the first time.

For encouragement and support—literary, financial, sympathetic—the conductor is indebted to many friends, the late Rev. Dr. Martineau, the Revs. Dendy Agate, B.A., Rees Jenkin Jones, M.A., Wm. Sunderland Smith, Principal Walter J. Evans, M.A., Messrs. Edw. Caddick, John Clarke, Charles Fenton (Acting Hon. Secretary of Conference), James Groves, Richard Heape, Alex. Moring, Francis Nicholson, F.Z.S., Arthur A. Rollason, E. Vincent Wareing, Philip J. Worsley, J.P.; the Guildhall Library, London, per Mr. Charles Welch, F.S.A.; the Manchester Free Reference Library, per Mr. Charles W. Sutton; and the Cardiff Free Reference Library, per Mr. John Ballinger, being of the group.

Should the call for a further volume be forthcoming, it will contain articles from the pens of the Rev. Wm. Geo. Dimock Fletcher, M.A.,

F.S.A, on the Heraldry of the Memorial Brasses formerly in the Presbyterian Chapel, Whitchurch, (now in the adjacent Church of the Saviour); Mr. Arthur A. Rollason, of the Parish Register Society, on Genealogical and other Notes of the family of the Rev. Wm. Fincher, ejected minister of Wednesbury, and one of the founders of the Old Meeting, Birmingham; and Mr. J. Hibbert Swann, of the Manchester Free Reference Library, on Black Friars' Chapel, Canterbury; also the Baptismal Register of the Octagon Chapel, Liverpool, and the Burial Register of the Hospital St. Presbyterian Chapel, Nantwich, of which Dr. Priestley was once the minister; as well as a continuation of the notes gleaned in the muniment room of the General Baptist Assembly, which begin in this volume with the List of Students of the G.B. Academy.

For the loan of the frontispiece copper-plate of Rosslyn Hill Chapel, Hampstead, thanks are tendered to its draughtsman and engraver, Mr. Arthur Weight Matthews.

Aberystwyth,

31 December, 1899.

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**"ABERYSTWYTH, ITS COURT LEET,
1690-1836."**

FROM THE ORIGINAL RECORDS PLACED AT
AUTHOR'S DISPOSAL BY THE MAYOR
AND CORPORATION.

(In preparation).



ANTIQUARIAN NOTES:

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FOUNDED A.D. 1882

NO. I

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Editor, "*Vestiges*,"

Ochr-y-bryn, Aberystwyth.

Antiquarian Notes

TO

“Vestiges of Protestant Dissent”

NO. I.

ST. BARTHOLOMEW'S DAY, 1898.

Bessell's Green, Old Meeting-house.

Many enquiries having been made of me respecting this place, I took a recent opportunity of searching the register of births, 1650-1837, belonging to this society, now in the custody of the Registrar-General, with other non-parochial registers, at Somerset House, Strand. It is a thick octavo volume, and contains many entries other than births; there are lists of briefs, of men and women who sat at the Lord's Supper, and scattered bits of information respecting the Meeting-house. On the first page is a well preserved signature of Matthew Caffyn, who by the way, is described in the MS. Returns of Conventicles in Surrey in 1669, now in the Archbishopal Library at Lambeth (No. 639), under Horne *'att the house of John Reynolds a Farmer a monthly conventicle and baptists'* as *'their chief*

seducer is one Caffin of Horsham in Sussex.' These returns were made to the order of Abp. Gilbert Sheldon, who succeeded Juxon, as primate in 1660.

The Meeting-house at Bessell's Green in ye parish of Chevening, in ye County of Kent was built 1716. A little lower down on the same page as this entry, the careful scribe, whose writing is plain and legible, notes that The first Meeting held there ye first Lord's day in Dec. 1716 was carried on by Mr. James Richardson, and Mr. Nat Foxwell, and James Snow came to live at ye Meeting-house ye March following.

After these important entries, come the following in divers handwritings:—

The clock was put up in ye Meeting-house, March 26, 1718.

The addition to ye dwelling house two rooms in a floor built 1728.

The Meeting-house new ript (sic) and tiled 1732.

The baptistry made June 1733, and first used July, 1733.

The pipes laid in Dec. 23, 1735.

The burying place at Bessels Green let out Jan. 8, 1738-9.

Mr. Calverly's seat put up Aug. 13, 1746.

A party went off upon their own request, Jan. 22, 174⁷/₈.

*The galery built in ye Meeting-house Aug., 1749,
cost £18 12 0.*

*Thomas Harrison and Sam Bengé ordained July
15, 1748.*

*The evening lectures began Mar. 6, 1750 to be
continued every first and third Wednesday
in ye month at 6½ clock.*

The new pales and gates put up June, 1753.

*Fir trees planted, 6 silver firs from Coom bank
1757, and 38 from Squire Polhills, Nov.,
1758, and 12 more Ap. 1759.*

*The house new ript north and east, ye rest mended
1761.*

Rev. John Hamilton Thom.

A tablet has recently been placed in Renshaw Street Chapel to the memory of Mr. and Mrs. Thom. It is in the corner, to the right of the preacher in the pulpit, close to Foley's recumbent effigy of William Rathbone; the inscription is from the pen of the Rev. Dr. Klein, the present minister to the society.

In | Memory of | John Hamilton Thom |
Born at Newry 1831 | Died at Liverpool 1894.
| His Ministry first at the Ancient Chapel,
Toxteth | Park, and afterwards from 1831 to

1808

1867 in this | Chapel was sanctified by graces
 of an | apostolic character revealed in spiritual
 power. | With the lowly heart of a disciple, and
 with unfaltering | trust in the Eternal Love, he
 interpreted to men | the Laws of Life, after the
 mind of Christ. | Desiring a living recognition
 of kinship among the | children of God, he in-
 spired in others a fearless advocacy | of social
 justice which found expression in the origin |
 and aims of the Liverpool Domestic Mission. |
 He remained to the end a fellow worshipper
 with those | for whom he had lived and
 laboured, and at last in | perfect peace, passed
 within the veil where all | live to God. | Also of
 Hannah Mary, his wife | daughter of William
 Rathbone of Greenbank | Born 1817. Died
 1872. | With him she shared the secret of a life
 hid | with Christ in God | Blessed are the dead
 who die in the Lord. |

Shepton Mallet: the Hislop Brass.

In Cowl Street Chapel, on the wall just
 beneath the large marble tablet to the memory

of Joseph Bull Bristowc, is the well-preserved 'Hislop' Brass, $9\frac{1}{2}$ inches long by $7\frac{1}{2}$ inches broad. Its original place was on the outer wall of the building, but for better preservation, it was removed several years ago to its present position by Mr. Robert Allen, one of the trustees. The inscription, as shewn by a rubbing taken in August, 1893, runs :

Here lieth the body of

WILLIAM HISLOP

*Born in the Parish of MOFFAT in the
County of ANNANDALE in NORTH BRITAIN
who departed this life April 25, 1728*

Aged XL. Years.

LONG while with Pains and Sickness sore oppr^{est}
The Traveller at last lies here at rest
Reader in deep and awful thought tread round
Flesh mouldering into dust lies under Ground
But out of dust each saint shall rise again
In perfect Life that bars all death and pain.

Biographical Notes.

Israel Llewellyn, minister of the Presbyterian Chapel, Ringwood, Hampshire [1768]-1772.

This was in all probability the Israel Llewellyn who was a student at the Presbyterian College,

Caermarthen from 1761 to 1764. His first entry in the Ringwood Baptismal Register is dated on 7 Nov., 1768. From this it would seem that he was either co-pastor with, or assistant to the Rev. Wm. Wright, who ministered here from 1745 to 1771, when he left the town. Llewellyn's last entry is under date of 1 Sept., 1772. He afterwards took Anglican orders, and officiated at Chalk, not far from Ringwood. He was found drowned in a pond, it being generally believed that he had destroyed himself and that his death was not accidental.

John Reddid, minister of the Presbyterian Chapel, Whitby, 1717-1729.

The following entries concerning this minister are extracted from the Register of Births, Baptisms, Marriages and Burials, 1695-1832, pertaining to the Whitby Presbyterian Congregation :—

Bought of Mr. Wm. Hotham, of York, Oct. 16, 1724, for the use of the Congregation at Whitby, by the then Mr. Jno. Reddid, minister of the Gospel in that place.

Whereas the Congregation at Pickering have no Register, I shall here set down out of my

own Memorandums matters as they occur.—

Ƴ. Reddid.

April 6, 1729—Died the Rev. Mr. Ƴno. Reddid, Pastor of this Congregation, aged 52 years; and although he was a man of weakly frame, yet went thro' various difficulties with a cheerful and resigned temper of mind, as was remarkably shewn when in the year 1718 he was struck off the fund in London for his noncompliance with those who wd. have imposed on his judgment, rather choosing to follow the dictates of his conscience than the impositions of men. His funeral sermon was Preach'd by the Rev. Mr. Wm. Whittaker, from Phil. 1st chap., verses 25 and 24. As he lived universally Beloved, so he died Respected by all.

His wife's name was Margaret. They had eight children; John (who is entered in the register as son of Ƴohn Reddid, minister of the Gospel, born at Pickering, Baptised Ƴuly 7th, born 24 Ƴune, 1714); Robert, b. 1716; Samuel, b. 1717, d. 1721; George, b. 1719, d. 1724; Hannah, b. 1722; Eliezar, b. 1724, d. 1733; Henry, b. 1726; and Benjamin, baptised in the Meeting Place, in presence of the Congregation, just before the Celebration of the Lord's Supper, born Lord's Day, at 9 at Night, Nov., 19, 1727.

Her Majesty the Queen
and
Rev. Benj. Mardon, M.A.

Whitehall, October 13, 1837.

Sir,

I beg to acknowledge the receipt of your letter of the 27th September, and having laid before the Queen your Sermon on the Death of the late King, and her Majesty's accession to the Throne, with the letter which accompanied it, I have the satisfaction to inform you that Her Majesty was graciously pleased to accept the same.

I am,

Sir,

Your obedient Servant,

J. RUSSELL.

Rev. Benj^m. Mardon,

9 Grove, Kentish Town.

[From the original letter, which, with royal seal, autograph of Lord John Russell, and envelope have come into the Editor's possession.]

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7. J. Hilbert Swan, to whom the
Author is in frequent debt for
library research or
verification.
G. 29

ANTIQUARIAN NOTES:

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FOUNDED A.D. 1882

No. II. MARTYRDOM OF GIULIO GUIRLAUDA, 1898.

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Editor, "*Vestiges*,"

Ochr-y-bryn, Aberystwyth.

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ANTIQUARIAN NOTES.

I enclose P.O. for, pray send me first six issues.

Name.....

Address.....

Editor,
Vestiges,
Ochr-y-bryn,
Aberystwyth.

Antiquarian Notes

TO

“Vestiges of Protestant Dissent”

NO. II. MARTYRDOM OF GUILIO GUIRLAUDA, 1898.

Guirlauda of Treviso, hence called Trevisanus, was put to death at Venice, by drowning on 19th October, 1562, for his anti-Trinitarian opinions.

Rev. Thomas Belsham.

[This letter, the original of which is in the editor's collection, will interest his readers.]

Essex Street, March 8: 1821.

My dear Sir,

.

Your sister inquired after the vacancy in Dr. Lindsay's congregation, by the removal of that excellent man. I can only say that his son-in-law Mr. Barclay is engaged to preach for six months: & that the lease of the Chapel [Monkwell Street] will expire in a few years, after

which it is to be sold & pulled down, and the congregation will probably be broken up. At any rate I am the last person whom they would consult & whose recommendation they would take in the choice of a minister.

I have not seen Dr. Pye Smith's Book & perhaps never shall. My controversial days are over. I must leave the Scriptures to speak for themselves: & must transfer controversy to the rising generation. I have not even leisure to reply to my old friend the bishop of St. David's, who has made a new attack, I cannot say with renewed arguments upon Dr. Carpenter & me.

I am at present wholly engaged in printing & preparing for the press my translation & exposition of the Epistles of Paul.

Dr. Anderson has been passing a week with Dr. Southwood Smith: he seems to be a very amiable & intelligent man. Tomorrow he sets off for Ycovil: where I wish he had a better prospect.

With my best wishes for your perfect recovery, & for your increasing usefulness & comfort I remain Dear Sir,

Very sincerely Yours,

T. BELSHAM.

A friend of mine whose name is Walker expects to call upon you soon with a letter of introduction from me. He is no Trinitarian but a Churchman: very liberal however. He is engaged in a great & expensive work: publishing engravings of all the poets from original pictures as far as possible. And he is now travelling in Scotland in search of portraits: if you can be of any use to him in the way of recommendation & introduction he will feel himself much obliged to you as I shall by my attention to my friend.

*Rev. B. Mardon,
Cochrane Street, Glasgow.*

Extracts from old Registers.

WILLIAM HAZLITT, AND MAIDSTONE.

The following entries are taken from the vellum bound volume formerly used by the society worshipping in Earle Street Meeting-house, Maidstone, of which the essayist's father William Hazlitt, M.A., was minister 1770-1780.

John, son of William and Grace Hazlitt, born at Marshfield, 13 May, 1767, and baptised 6 July, 1767 by Rev. Thomas Wright of Lewin's Mead.

*Peggy, daughter of Wm. and Grace Hazlitt, born
10 Dec., 1770, and baptized 30 Jan., 1771
by William Hazlitt.*

*William, son of Wm. and Grace Hazlitt, bapt-
tized 21 June, 1778
by William Hazlitt.*

This register book is of more than ordinary interest; bound in with its pages are the small oblong register kept by Rev. Benjamin Mills, with entries from 1732 to 1744, and the thin register kept by Rev. Israel Lewis from 1744 to 1770. The outer front bears the words:—A Register | of | the children belong-
ing to that Society | of Protestant Dissenters
called Presbyterians | at Maidstone in Kent. |

MINT MEETING, EXETER.

The following entries are from "*A Register (of children Baptized) belonging to the Meeting-house in Mint Lane, St. Olave's Parish, Exon.*"

John Pope, originally a Taylor, but latterly a seller of old books, &c., father of John Pope, a Protestant Dissenting Minister, lived & died in parish of Allhallows on the walls, Exeter, buried Saturday, 10 Nov., 1785, age mentioned on coffin 69, buried in the Dissenters' Burying Ground by Joseph Bretland.

Charles Lloyd, son of the Rev. Charles Lloyd of the parish of St. Mary Arches, Exeter, died in convulsions the 16 Sept., and was buried the 18 Sept., 1796, aged 17 months, by Theo. Edwards.

Elizabeth Merivale, relict of the Rev. Sam. Merivale, and mother of the Rev. James Manning by her first husband, of the parish of St. Petrock, died 24 Feb. & was buried 2 March, 1805, age on the coffin 85, by Theophilus Edwards.

Filby Meeting-house, Norfolk.

No. I.

Notes on a recent visit.

Before long the editor hopes to give a short account of this place, meanwhile he here places on record the mural inscriptions now on the walls :

The Pulpit Bible is lettered

“FILBY MEETING, A.D. 1701.”

- (1) Elizabeth Alderson,
Daughter of Sam. Hurry, Merchant of
Great Yarmouth, and wife of
Robert Alderson of Norwich,
by whom she had two sons and
two daughters.
Married 16 November, 1784,
Died 30 June, 1791, aged 40 years.
- (2) Mrs. Mary Hurry
Died 5 January 1792
Aged 61 years.
- (3) Ann, relict of Christopher Spanton, Gent.
late of Great Yarmouth
daughter of
William and Margaret Haw
and granddaughter of
the Rev. Henry Dalziel.
She died 5 July 1814 aged 65
also
Sarah Haw, her sister,
who died 29 July 1816
aged 75 years.
- (4) Samuel Haw,
Great Yarmouth,
Died 28 April, 1799
Aged 64.

Biographical Notes.

Isaac Barker, minister of the Presbyterian Chapel, Whitby, 1729-1756.

The following entry respecting this minister is taken from the Register mentioned on p. 6 :

The Rev. Mr. Isaac Barker, died 2 January, 1756, and the 63rd year of his age, and was buried at Whitby, Jan. 4; his funeral sermon was preach'd on that evening by Mr. Whitaker from the words of Job, chap. 16, ve. 22, 'when a few years are come, then shall I go the way whence I shall not return.'

His Amiable Character gained him the esteem of persons of all ranks, and denominations, and to do justice to his Memory this is recorded that his example was a fit pattern for all to follow, who profess Christianity.

His wife's name was Sarah. A daughter named Mary was b. in 1735, and a son, Nathaniel in 1738.

William Wood, M.D., minister of the Presbyterian Chapel, Whitby, 1764-1769.

From the same Register the following entry is also taken :

August 23, 1768—Died the Rev. Mr. Wm. Wood, M.D., who had been pastor to this Society little more than 4 years; he died very suddenly at the house of a patient he was visiting. He was a person of great learning and piety, and had been many years Minister at Darlington. His father was the Rev. Aaron Wood, family minister at Etal in Northumberland, and descended from a good family in Staffordshire.

His wife's name was Elizabeth, and their son Aaron d. on 31 May, 1765, aet 16 years.

Pulpit Hour Glass.

Extract from the MS. Minute Book (1691-1717) of the United Brethren of the City and County of Exōn, and County of Devon, in custody of Dr. Williams's Trustees, at their library, Gordon Square, W.C.

At Exōn 9 & 10 May, 1699.

Agreed that Mr. Toogood having continued above two hours in Sermon, all future Preachers have warning given them to keep to their hour. And that the Clark turn the Glass when the Text is nam'd, and take it away as soon as 'tis run out.

Misprint p. 3, for "Newry 1831," read Newry 1808.

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*J. Gilbert Swann,
of Guineas, cost the lease
4.2.6.*

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COMMUNION CUPS USED BY
HENRY NEWCOME.

Henry Newcome, town's preacher in the Manchester Collegiate Church, 5 Dec., 1656—31 Aug., 1662, and minister of Cross Street Chapel, Manchester 31 Jan., 1687—17 Sept., 1695, was for awhile preacher in Dublin, and on 25 July, 1670 received a call to an Independent Congregation in Wine Tavern Street, which afterwards amalgamated with Strand Street. Hence it is that the very communion cups (4) which Newcome used are now at Stephen's Green. They were originally the gift of Cromwell's old chaplain, Dr. Thomas Harrison. At the request of a friend, who is unable to get a copy of *Vestiges of Protestant Dissent*, the engraving therein of one of the cups, is here reproduced. The four cups are all of the same pattern, silver, 10½ inches tall, long bell, thick stem with knop and foot. Dublin date letter of 1680, inscription (with coat of arms) on bell of every one :—

THE LEGACY OF
DR. THOMAS HARRISON,
DEC^D. SEPTEMBE Y^E 18TH, ANNO DOM. 1682,
FOR Y^E SERVICE OF THE LORD'S SUPPER,
BEQUEATHED TO Y^E USE OF HIS
CHURCH AT Y^E MEETING-HOUSE IN COOKE STREET
DUBLIN.

Antiquarian Notes

TO
“*Vestiges of Protestant Dissent*”
1898.

No. III.

BAXTER'S DEATH DAY.

Richard Baxter died 8 December 1691, who on 25 May 1662, three months before St. Bartholomew's Day, preached his farewell sermon, as holder of a sequestered living, one reason being, to let all ministers in England know in good time whether or not he meant to conform.

Gilbert Wakefield,⁽¹⁾ B.A.

[From the original in the editor's portfolio.
To whom it was addressed does not appear
but internal evidence points to a resident in
Cambridge.]

Hackney, Jan. 12th, 1791.

My Dear Sir,

Your Pacquet & Letter were very grateful to me. Be so good as to thank Mr. Tyrwhitt⁽²⁾ for his Present by Mr. Hibbert,⁽³⁾ & tell him that Nothing that reminds me of him can be but most acceptable to me. I must trouble you also to thank Dr. Edwards⁽⁴⁾ very kindly for his Memorial, wh. I think

I shall read with one of my Classes ; &, tho' a little out of Date, be so good as to desire his Acceptance of my 2nd Silva,⁽⁵⁾ wh. you will oblige me much by getting from Merrill for him. I expect much Pleasure & Information from his Notes, tho' I was sorry to see any English among them, because it diminishes their use to Foreigners. I see at only glancing on the Notes many Books wh. I have never been able to procure.

Dyer⁽⁶⁾ I hope, will go to Mr. Estlin's.⁽⁷⁾ He only craves a little time to correct and prepare his Book. Like a Blunderer, he directed his L. to the wrong Place, so that we have not yet got Mr. Estlin's Answer. This said Friend of ours is really an excellent Fellow; I admire him much; & have taken great Pains to persuade him to go to Bristol ; for, I am sure, no Place of the kind will ever be found half so eligible for him.—If Dyer shd. not go, I shall be able to recommend such a Person as you seem to wish ; but I hope for no Opportunity of doing this.—When I have read Dr. Edward's Notes I shall not be backward at giving my full opinion. Well, you must excuse Brevity, tho', if time wd. permit, I shd. not want inclination to tell you more at large with that real affection & esteem.

I am yours ever,

GILBERT WAKEFIELD.

I can make Nothing at all of Dyer, he says that he can't determine till he sees you; then I tell him he ought to see you immediately; & give a decisive answer to Mr. Estlin at any Rate, because he has another person, it seems whom he will take in this Case: for a Letter is come.

- (1) Gilbert Wakefield b. 22 Feb. 1756, in Nottingham; ed. Cambridge, Jesus Coll. Ap. 1772—13 Ap. 1778; B.A. and Fellow of Jesus Coll.; ord. 22 March 1778 by Bp. Hinchliffe, of Peterborough; curate, Stockport, 3 May 1778—Liverpool, St. Peter's, St. Paul's—June 1779; classical tutor, Warrington Academy, Sept. 1779—1783; Bramcote, Richmond, Nottingham, private tuition, autumn 1783—July 1790; tutor, Hackney College, July 1790—June 1791; Hackney; imprisoned Dorchester Gaol, two years, for sedition; died three months after release, 1801; m. (23 March 1779); —Watson; had issue.
- (2) Fellow of Jesus Coll., Cambridge, and a valued friend of G.W.
- (3) Robert Hibbert, founder of Hibbert Trust; pupil of G.W.'s., at Nottingham 1784-1788, whence he removed to Emanuel College, Cambridge; to his credit be it recorded he never forgot his old master, to whom, when confined in Dorchester Gaol, he sent £1000
- (4) G.W. calls him "my learned and amiable friend Dr. Edwards, of Cambridge." Cf. G.W.'s. *Memoirs of his life*. 1792, p. 363.
- (5) *Silva Critica*: Cambridge 1789, 1790, 1792, London 1793, 1795; five parts. G.W.'s. great work; the complete set inscribed "From the author to the Duke of Grafton, Gilbert Wakefield," is in the editor's library.
- (6) George Dyer, B.A. 1755-1841, scholar, antiquary, gentleman; friend of Priestley, Lamb, and Wakefield; author of 'Memoirs of Robert Robinson,' 'History of the University and Colleges of Cambridge,' 'The Privileges of the University of Cambridge,' &c.
- (7) John Prior Estlin, LL.D. 1747-1817; ed. Warrington Academy; min. of Lewin's Mead Meeting, Bristol 1770-1817.

Newcastle-under-Lyme,

OLD MEETING-HOUSE.

Some events in the history of this recently restored place of worship, gathered from its

minutes of early years in the nineteenth century, are recorded here. The present building took the place of *the late house or building in Newcastle, lately demolished by certain Rioters called the Meeting-house.* Deed of 14 Sept., 1715.

Particulars of the various deeds, and other interesting matter referring to Josiah Wedgwood's connection with this society, as trustee and worshipper, will be found in *Inquirer*, 25 May, and 1 June, 1895.

28 Feb., 1805. Death of the last incumbent, Edward Lomas; *the chapel was closed several years before his death, the interest on certain endowment money was paid by Mr. Wedgwood to the Rev. Mr. Lomas from 1797 regularly up to the 15 Sept., 1804 inclusive.*

19 Oct., 1819. *Several persons in this town and neighbourhood being desirous of reopening the old chapel for Divine Worship, have by a majority of the trustees resolved on putting it into suitable repair for that purpose. . . . For the last 10 or 12 years it has been in possession of the Rector of this parish, who used it for a Sunday School as long as it was habitable. During this time most of the pews were removed from the premises, it was otherwise injured, so that on a survey of the Building it was found to be in a very dilapidated state, and the expense of putting it into proper repair was estimated at*

about £100. To defray this expense a subscription was entered into, and Mr. Peter Boult appointed Treasurer, with a request that he would superintend the repairs, and apply the funds to the purpose specified.

12 Nov., 1819. Mr. Leigh, the Rector, sent the key of the chapel this day to Miss Byerleys, by Mrs. Hill. Miss Byerleys paid Mrs. Hill for a quantity of coal which was left in the chapel, of which she brought a receipt from Mr. Leigh.

4 Dec., 1819. Mr. Occleshaw began to strip the roof.

16 April, 1820. The chapel was reopened this day for Divine Worship. [For account, see Monthly Repository, 1820, p. 487.]

7 May, 1820. The Sacrament of the Lord's Supper was administered this day, for the first time since the reopening, by the Rev. W. Fillingham, when the following persons were present, viz.: Mary Byerley, Ann Byerley, Peter Boult, Sarah Boult, Elizabeth Smith. [The silver chalice is remarkably beautiful, much like the "M.H." one, owned by the society worshipping in Matthew Henry's Chapel, Chester. It has two handles. is $3\frac{1}{2}$ inches tall, 4 inches across mouth, and bears London date letter of 1721-1722. It is now in custody of the resident trustee, Charles Jefferies, Esq.]

25 June, 1820. Peter Boult appointed secretary, and decided to increase the chapel library. [A

book-plate was used about this time, a copy is in editor's collection.]

- 2 July, 1820. Unanimously decided to appoint Rev. Wm. Fillingham, minister for one year from 16 April, 1820. Invitation signed by Saml. Parkes and Josh. Wedgwood, trustees; and by Peter Boulton, Jno. Hargreaves, Danl. Bridgwood, Mary Hargreaves, M. Byerley and Ann Byerley. Application for grant to be made to Lady Hewley trustees.
- 6 August, 1820. Lord's Supper administered for the second time since reopening; present, Peter Boulton, M. Byerley, Ann Byerley, Archbd. Kenrick and wife from West Bromwich.
- 8 Oct., 1820. Rev. James Yates, M.A., of Birmingham, preached two sermons this day for the benefit of the Sunday School, total collections £10 4s. 3½d.
- 14 June, 1821. Agreed to petition the Presbyterian Fund, London, for a grant. £14 14s. per an. is the amount we can raise amongst ourselves for the support of the minister, with the addition of £10 15s. interest on the endowment.
- 25 March, 1821. Mr. Fillingham invited to officiate for another term till 16 Oct., 1821.
- 8 July, 1821. Thos. Cooper first preached here, the result of an application by Peter Boulton at congregation's request, to Rev. Richard Wright to recommend a suitable minister for us.

Sunday, 15 July, 1821. A room having been previously engaged at Hanley at a rent of 2s. per week, worship was performed in it for the first time, the Rev. Wm. Fillingham conducted the service in the morning for a congregation consisting of almost 50 persons. In the evening Mr. Cooper preached to nearly 100 persons.

Sunday, 29 July, 1821. Unanimously resolved that Rev. Thomas Cooper be invited to become the resident minister for the joint congregations of Newcastle and Hanley. It is expected that he is to preach three times on Sundays, and that the division of his time shall be determined by the mutual consent of both congregations, and that as his time is to be so fully occupied in his professional duties, it is incumbent on each individual to exert himself to the utmost of his power in providing a suitable remuneration.

Sunday, 17 Nov., 1822. Mr. S. Parkes, of London, one of the trustees, attended divine service here.

1 March, 1823. The silver cup belonging to the congregation was received by Peter Boulton from Mr. Robert Cock, executor to his father Mr. John Cock, late a trustee, and left by Peter Boulton with Miss Byerley for the use of the chapel.

Sunday, 3 July, 1825. At a congregational meeting a letter was read by Peter Boulton from Rev. Thomas Cooper, Hanley, dated 25 June, 1825 resigning his appointment as minister from Christmas next, consequent upon his removing to

London, "to fill the situation of acting secretary to the British and Foreign Unitarian Association." At same meeting Mr. Boulton, having informed the meeting of his intention to leave Newcastle shortly, and that consequently he should be under the necessity of resigning the offices of treasurer and secretary, Mr. John Hargreaves was unanimously elected in his stead.

- 7 Aug. 1837. J. F. Manderson writes to the Meeting-House, adjoining the Church Yard, Newcastle-under-Lyme:—I am willing to do service in the said Meeting-House for the space of 12 months ensuing, twice every Sunday, and shall be satisfied with what subscription or endowment the members and trustees shall award me.
-

On the floor of the Meeting-house are two stone slabs inscribed:—

- (1) Here lyeth the | Body of Hannah the |
Wife of Thos. Asbury | who departed this
life | April 30, 1729 | aged 40. |
- (2) Here lyeth | the Body of Lydia | Brown,
late wife of | Humphry Brown | who departed
this | life the 15th day of | ———ary | 1731 |
age 60. |

The pulpit bible is dated on fly leaf, 20 Sept. 1821; it contains entry of a marriage in Meeting-house on 28 Dec. 1896.

(Next issue will contain Filby pt. ii. ; and first portion of an account of the General Baptist Academy, with list of students, compiled mainly from papers of its last tutor Rev. Benj. Mardon, M.A., *plene* editor.)

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J. Hilbert Swann
from his always
G. G. G.

ANTIQUARIAN NOTES:

MAINLY OF MEN AND MATTERS

CONNECTED WITH THE

Churches

ON THE ROLL OF THE

National Conference.

FOUNDED A.D. 1882

—:O:—

1899

No. IV.

MARTYRDOM OF AIKENHEAD

Subscription, five shillings & sixpence yearly.

From time to time it is proposed to print such original notes of general interest, as are acquired in the editor's researches, concerning the histories of those churches, the main outlines of which appeared in

"Vestiges of Protestant Dissent 1897."

The cost of the first six issues can be met by 100 subscribers at 5/6 each; single copies will not be sold; should you be willing to give the venture your support, or should you not wish to receive any further copies, or if you have any suggestion to offer, or should you desire information on any particular church please write to the

Editor, "*Vestiges*,"

Ochr-y-bryn, Aberystwyth.

Antiquarian Notes

TO

“*Vestiges of Protestant Dissent*”

1899.

NO. IV.

MARTYRDOM OF AIKENHEAD.

Thomas Aikenhead executed on Friday, 8 January 1697, was an orphan lad, a student of medicine at Edinburgh; he was hanged at the Gallows for denying the Trinity and the Incarnation. He was the last person put to death for religion in Great Britain.

The General Baptist Academy.

A.D. 1794—1855.

In the year 1794, the General Assembly of the General Baptist Churches determined to form a fund, for defraying the expenses attending the instruction of young men of abilities; this plan appearing to the elders and representatives as the most effectual means for the supplying of learned ministers of the Gospel for the churches on the roll. The fund thus formed is known as the *General Baptist Education Fund*, several

sums of money were instantly subscribed, and the Assembly resolved that the gentlemen who had come forward should form a committee for carrying the plan into effect; Mr. John Treacher being appointed treasurer, and the Rev. John Evans, secretary. No time was lost in setting to work, and before long Benjamin Austen became the first student on this foundation, under the tuition of the Rev. Stephen Freeman, of Ponders End. Then came the appointment of the Rev. John Evans as the first tutor to the Academy, who held the office until his resignation of it at Christmas, 1818, when the Rev. James Gilchrist was chosen as his successor. Mr. Gilchrist resigned his office at Midsummer, 1827; the Rev. Edwin Chapman, then minister at Deptford consenting to be the tutor, *pro tempore*; and at the beginning of 1828, the Rev. Benjamin Mardon, M.A. was appointed the third permanent tutor, and held office until June 1855. Since then no tutor has been appointed, and the funds have been granted either as exhibitions to students, or as donations to existing educational trusts. Until 1825, the period of education was, with especial exceptions, limited to two years; but by resolution of that year's Assembly, it was extended to three years.

During this period it was attempted to lay a basis for subsequent improvement in the requisite branches of learning. The principal subjects to which the students attended were, *their own language, Latin, Greek, and such a course of reading in sacred and general history as may conduce to the better understanding of the Holy Scriptures.* The students, of whom there were sometimes two, occasionally three on the foundation at the one time, lived and boarded with the tutor.

The proceedings of the Assembly held in the Worship Street Meeting-house on Tuesday, 1 June, 1819, give an interesting glimpse of life in the tutor's house:—

It has for some years been found by the divinity students under the care of their esteemed Tutor, Mr. Evans, that their studies, and those of the young gentlemen who studied with them, were not altogether compatible, and that the habits, which each thought consistent, differed more widely. For young gentlemen who had previously gone through the drudgery of acquiring the rudiments of their own and the learned languages, it was natural that they should think themselves entitled to relax from severe study, and indulge in the gaily which is happily the general attendant on early life: but for young men who entered on their studies at twenty-one or twenty-two years of age, no more time could justifiably be allotted to the purposes of relaxation than was absolutely necessary to preserve their health. The required gravity and close attention of the divinity students were irksome to their younger companions—and the garrulity and frequent laughter of the latter (though in other circumstances venial) too often proved a serious hinderance to the former, particularly in the study and composition of their sermons. To remedy these inconveniences the Committee thought it advisable to request Mr. Evans would accommodate his divinity students with a separate apartment.

The sum of £40, raised in 1819 to £50, was paid to the tutor yearly for each student.

The following list of students has been compiled from various sources, and it will in all probability be found to contain the names of most of the men who were privileged to benefit by the advantages of this foundation. The editor will be glad to receive any additional names, or to have his attention drawn to errors in the notes he has appended as to the students' after careers.

UNDER THE REV. STEPHEN FREEMAN.

BENJAMIN AUSTEN.—Never ordained, nor the minister of any particular congregation, frequent preacher at Biddenden, Headcorn, Rolvenden, Smarden, Staplehurst, and Yalding. At a meeting of the Kentish Association of G.B. Churches in 1858, at Headcorn he gave a short account of his religious life and evangelical labours. His appearance and voice immediately enabled Mr. George Buckland, of Bennenden to identify the preacher by whom he had been led to embrace and advocate the doctrine of the Divine Unity, in his youth, about 50 years before, but whom he had not seen afterward, and whose name he had never been able to ascertain. d. 13 Sept., 1859.

UNDER THE REV. JOHN EVANS, LL.D. 1795—1818.

THOMAS PINE 1795—1797.—Did not enter ministry, living at Maidstone in 1835.

THOMAS SADLER 1799—1801.—Min. Horsham 1801—1839, (assistant to Rev. John Dendy 1801—1814); father of Dr. Sadler, min. Hampstead. d. 28 Aug., 1839, æt. 62

WILLIAM MOON 1799—1801.—Min. Deptford 1802—1823. d. 8 June, 1823, æt. 49.

To be continued.

Rev. Charles Lloyd, LL.D.

The following entry concerning his wives and children appears in Dr. Lloyd's handwriting in the original register of the Palgrave (now Diss) society, of which he was minister from 1803 to 1811.

Because of several removals to which I have been obliged during the time in which my children were born, and because on this account I have kept a register of their births in my family Bible, a duplicate in my Concordance; which are liable to be lost, I transcribe such register faithfully into this Book, which belongs to the congregation of Protestant Dissenters at Palgrave, which I deem a safer mode than insertion of their names in a more private register; at the same time preserving the former registers in my Bible and Concordance; and meaning to add to the names of my children already born, the names of such others, if any, as God may hereafter cause to be born unto me; which names shall also be added to the list in this book, if I continue so long the minister of the above congregation.

Witness my hand, this 6th day of July, 1804, Charles Lloyd, minister of the congregation of Protestant Dissenters at Palgrave, in the county of Suffolk.

Ann, dau. Charles and Ann Lloyd; b. 12 May 1793, in parish of St. Mary Major, Exeter.

Charles, s. Charles and Ann Lloyd, b. 28 April 1795, in parish of St. Mary Arches, Exeter; d. 16 Sept. 1796 at $\frac{1}{2}$ past 5 o'clock in the morning, of a convulsive fit, which lasted from 4 o'clock the day before, and of which he had a slight stroke about 12 in the same day in the forenoon. [See p. 13 ante, Ed.]

Charles, b. 14 Aug. 1797 in parish of St. Mary Arches, Exeter.

Richard, b. 5 March 1799 " "

Lucinda, b. 22 March 1801 " Llandyssul, co. Cardigan.

Thomas, b. 19 June 1803 " Palgrave.

James, b. 5 Sept. 1806 " "

Elizabeth, b. 1 Nov. 1807 " "

Ann Lloyd, mother of above 8 children d. 11 Dec. 1808. The maiden name of the above Ann Lloyd was Knight, of Pulborough, co. Sussex.

Francis Vaughan Lloyd, son of Charles Lloyd, LL.D. and Sarah Maria (late Sarah Maria Smith) his second wife, b. 14 Oct. 1811, at Palgrave School House in parish of Palgrave.

(For account of Charles Lloyd, see article by A.G. in Dictionary National Biography.)

Filby Meeting-house, Norfolk.

(Continued from p. 14.)

- (5) Robert Allen,
Died 17 Oct. 1794
aged 70 years.
 - (6) Robert Garland,
Died 25 Dec. 1791, aged 85.
Ann Garland,
Died Sept. 11, 1811
aged 93 years.
 - (7) Thomas Deverson
30 years collector of the Salt Duties
Yarmouth,
Died 9 March 1786
aged 77.
'Have charity'
-

In the floor in front of the pulpit is the grave of the Rev. Henry Daliel, M.A., "founder of this place." The stone bears this inscription—

HENRICUS DALIEL

A. M. & V. D. M.

Vir vere Defiderabilis

Si quid Defiderio dignum

Pietas, Eruditio Probitas,

Morumq[ue] Suavitas

Habeant

Has ordes *STRUENDO*.

Operam Feliciter navavit,

Eadem concionator eximius

Coelesti Evangelei Lumine

Per IV Annos Felicius

ORNAVIT

Tandem quod in votis erat viventi

Voles, heu Praemature [Potitus?]

Exuviis in Morte Primis

DONAVIT.

II Die Januarie

Anno { Arae X *tianae* MDCCX°
Ætatis Suae XXIX°

Here the Founder of this PLACE

Few of Days but full of Grace

Lies Interred—This monument

Was so much to his content

That he chooses here to stay

Till the joyful Rising Day.

May each Reader drop a Tear

On his grave and leave it here
That it may in part supply
Want of other company.

The bad light on this stone, owing to its position, makes the reading and the copying of it somewhat difficult. The following translation is submitted:—

Henry Dalziel

A. M. & V. D. M.

A man truly to be regretted,
If anything is worthy of regret
Let Piety, Learning and Integrity
have it.

In building this House
He effectively applied his best efforts;
And still more effectively adorned it as
a distinguished preacher
with the celestial light of
the Gospel for four years.

At length, as he had wished in life;
Realizing his wish alas! all too soon,

He presented it
With its

First remains in death.

On the 2 day of January,

A.D. 1710

And the 29th year of his age.



THE OLD NON-PAROCIAL REGISTERS OF DUDLEY,

Comprising those of the Society of Friends, the Old Meeting House, the Independents (King Street), the Wesleyans (King Street), the Baptists (New Street), and the Methodist New Connexion (Wolverhampton Street).

By ARTHUR A. ROLLASON.

Member of the Parish Register Society, &c., &c.

THE SOCIETY OF FRIENDS MEETING,
High Street, Dudley.

INTRODUCTION.

George Fox, the originator of the Society of Friends, commonly called Quakers, was born at Drayton, in Leicestershire, in 1624. About 1646 he left off attending church for divine worship. His first efforts at proselytism were made in Manchester in 1648. He afterwards travelled through various parts of the Midland Counties. His followers were first contemptuously called "Quakers," at Derby in 1650 by Justice Bennet. The passing of the Act of Uniformity in 1662, and the Conventicle Acts, instead of stamping out Nonconformity, considerably increased it. The Quakers gloried in their sufferings, and were so resolute as to assemble openly, soldiers and other officials dragging them off to prison. It is recorded that on the 2nd May, 1665, four Friends of Dudley were seized by one Major Wilde and a troop of horsemen, and taken to Worcester gaol, kept there thirteen days till the Assizes and Sessions were over, and then committed to the common gaol for three months without any trial or even being brought into open Court. At the expiration of their term of imprisonment, these Friends were brought into open Court and fined 12d each, and then dismissed. The heinous crime with which they had been charged was "that they would not take an oath." In 1673 Fox himself was imprisoned for some time in Worcester gaol. Eventually the Act of Toleration was passed in 1689. Fox died in London in 1691.

It was on the first day of the sixth month (August) of 1674 that Robert Nayle, for £10, sold to the Friends a piece of land 33 feet long and 23 feet wide, with a footway through other land of the said Robert Nayle from it to High Street, in Dudley. It was to be held for such purposes as "the members of the Society of Friends assembled in Quarterly or Monthly Meeting shall direct." On the twentieth day of the third month (May), 1676, the trustees bought of the same Robert Nayle, for £85, a house in High Street, Dudley, with a garden and newly-erected cottage at the lower end of the back side. On the twenty-third day of the fourth month (April), 1794, the property was leased for forty years to Thomas Martin in consideration of an outlay of £700 on the Meeting House and adjacent premises.

The earliest entry in the registers is the birth of Thomas, son of Henry Fidoe, on the 12th day of the 8th month (October), 1656. The volume from which the 457 entries are taken is with other non-parochial registers in the custody of the Registrar-General at Somerset House, London, the reference number being 1184, and the description: *Marriages, 1662—1774; Births, 1656—1801; Burials, 1662—1827*. The volume consists of some 40 leaves, is 15 inches long and 6 inches broad, and strongly bound in vellum. Internal evidence seems to point to the fact that it originally contained other matter. Inserted on the front cover is a piece of older vellum, on which is written "H. Dudley." The leaves have been carefully mended. The entries do not seem always to have been made at the time of the events recorded, and are occasionally somewhat confusing, so far as possible their order is here preserved. Some of the entries are very faded. The spelling of the names, &c., is retained. The marriage contracts, 1662—1706, are with slight verbal alterations the same as the two specimens given which have annexed the greatest number of witnesses' names. From the prominence given to these two, and the extra care seemingly bestowed upon their copying by the clerk, it may not unreasonably be supposed, that these were marriages of the most important members of the Dudley Friends and that the names of the witnesses are those of the persons connected with the Society.

As this is the only Non-parochial Register of Dudley containing entries of marriages, some explanation of such marriages, outside the Church of England, and in a Dissenters' place of meeting is considered necessary.

Before the Marriage Act of 1754, a marriage by sufficient words of present espousal constituted a binding marriage, though not celebrated in *facie ecclesiæ*. At the common law the presence of a priest in holy orders was essential. The Quakers were however bold enough to ignore the Church even in the rites of marriage. The Marriage Act of 1754 was passed, to put an end to irregular marriages and required certain forms, such as banns or licence, to be adopted and made it compulsory that marriages should be solemnized in the Church of England. The marriages amongst Quakers or Jews, where both parties were Quakers or Jews, were expressly excepted from that Act. The Act of 10 and 11 Vic., c. 58, removed doubts which existed as to the validity of the marriages amongst Quakers and Jews solemnised before 1st July, 1837, according to their usage, by enacting that such marriages "were and are good in law," provided both parties were Quakers or Jews respectively.

The dates prior to 1753 are according to the old style. The year formerly commenced on 25th March, and not, as according to the new style, the 1st of January. The first month was then March.

The Society of Friends are particularly careful in causing notices to be sent to their Monthly and Quarterly meetings of all births, marriages, and burials of or connected with the members of their community.

The following are the forms of their registers and notices:—

FORM OF MARRIAGE REGISTER.

On the — day of the — month one thousand eight hundred and —, A. D., of — Son of D. B. of — in the — of — [occupation] and E. his wife, and D. E. daughter of M. E. of — in the — of — [occupation] and M. his wife each took other in Marriage in a Public Assembly of the people called Quakers in [or at] — in the presence of

[Names Addresses and Occupations of Witnesses]

This Marriage was solemnized between us.

[Signatures of contracting parties.]

FORM OF THE BIRTH NOTE.

[Two of which are to be properly filled up, inserting the father's occupation or other usual addition, and signed.]

On the — day of the — month one thousand eight hundred and — was [or were] born at [or in] — in the parish of — in the — of — unto A. B. of — [occupation] and C. his wife — who was [or were] named —

We who were present at the said birth have subscribed our names as witnesses thereof.

FORM OF THE BURIAL NOTE.

[To be properly filled up, inserting the condition of the deceased; as the man's occupation or usual addition; also wife of — widow of — son of — daughter of — as circumstances may require.]

To C. D., Grave-maker

The — day of the — month 18 — make a Grave on or before next — day in Friends Burial Ground, at or near — and therein lay the body of A. B., of — in the — of — [occupation] aged about — who died the — day of the — month, one thousand eight hundred and —

[To be signed by the Friend appointed to give out burial notes.]

The body above-mentioned was buried the — day of the — month 18 —

C. D., Grave-maker.

The Society of Friends disapprove of tombstones, monuments, inscriptions, &c., and many old ones were removed in consequence of an Advice in 1727 for that purpose.

The monthly meeting of Warwickshire North comprised Birmingham, Dudley, Stourbridge, &c., and it may be that there are entries in those registers of the births, marriages, and burials of some of the Dudley Friends. The registers of this monthly meeting at Somerset House with the reference numbers are:—

1187	.... Births	..... 1774—1795
1188	.... Births	..... 1794—1837
1189	.... Burials	..... 1777—1794
1190 Burials 1794—1837
1191 Marriages 1777—1792
1192 Marriages 1794—1837



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Autobiography of L. R. C.
Antiquities & Biography.
From his friend

ANTIQUARIAN NOTES: 4.4.4 2-3. '99

MAINLY OF MEN AND MATTERS

CONNECTED WITH THE

Churches

ON THE ROLL OF THE

National Conference.

FOUNDED A.D. 1832

—:O:—

1899

No. V.

BIRTHDAY OF WILLIAM ROSCOE.

- Subscription, five shillings & sixpence yearly.

From time to time it is proposed to print such original notes of general interest, as are acquired in the editor's researches, concerning the histories of those churches, the main outlines of which appeared in

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Editor, "*Vestiges*,"

Ochr-y-bryn, Aberystwyth.

Antiquarian Notes

TO

“Vestiges of Protestant Dissent”

1899.

No. V.

BIRTHDAY OF WILLIAM ROSCOE.

William Roscoe was born in Liverpool on 8 March, 1785. His monument in Kenshaw Street Chapel describes him as “Historian, Poet, Patriot and Christian Philanthropist.”

Park Lane Chapel.

The following notes on the history of this society, now in the third century of its existence, will be found on the first page of its baptismal register, No. ii :

The Presbyterian Chapel, in Park Lane, Ashton-in-Makerfield, in the Parish of Winwick, and co. pal. of Lancaster, was compleated in the year 1697; in the latter part of the reign of King William, of immortal memory. It was built on land previously purchased by the remainder, and the descendants of those Presbyterians, who

suffered so severely by the black Bartholemew Act, in 1662, under the reign of profligate Charles II.

The first Minister of Park Lane Chapel was the Rev. Thomas Blinston, who after having preached for several years in licensed houses in the Neighbourhood was chosen to officiate as minister in the new edifice, A.D. 1797, which office he held till his death in the year 1721; after which event the place was supplied by various ministers for the space of six years, till in 1727

The Rev. John Brownlow was chosen minister and officiated for the long period of 59 years, becoming incapacitated by age he resigned in 1786, and died April 19th, 1788, in the 85th year of his age. In 1786

The Rev. Hezekiah Kirkpatrick succeeded him. In his time things were unfavourable to the Dissenters, of whose tenets he was a warm and able defender. He was Minister for 13 years, and died September 19th, 1799, in the 61st year of his age. In 1800

The Rev. Tho^s. Broadbent was chosen minister. In his time the following events relative to the chapel took place—In 1801 a new bell was cast in Wigan, and put up in the place of the old

one, which had hung at the chapel from nearly the time of its being built; in 1804 the yard was enlarged, levelled, and enclosed with a new stone wall; in 1806 all the old windows were taken out and new ones put in. The expense attending these things amounted to upwards of £100, and was defrayed by the voluntary subscriptions of the minister's congregation.

The register from which this extract is taken is a volume 6½ in. broad, 7¾ in. tall, and bound in vellum; it covers the period 1800 to 1830 for baptisms, and 1800 to 1821 for burials.

Register No. i. consists of two sheets (unbound) of printed and stamped baptismal forms, in all 25 entries from 10 April, 1786, to 20 Oct., 1792.

Register No. iii. contains baptismal entries from 3 Aug., 1823 to 3 Feb., 1837; and burials from 14 Aug. 1823 to 31 May, 1837.

These three registers were seen by the editor in Somerset House, W.C., in January, 1899. Those who may not already know it, are recommended to read the fascinating "History of Park Lane Chapel," by its former minister, the Rev. George Fox, which he wrote for its bi-centenary in 1897.

It will be noticed that Mr. Broadbent takes no account of the ministries of Timothy Gardner (*called Jan.* 1722)—1724¹/₆, and Samuel Park, 1724-1727, which occupy the period between the death of Blinston and the election of Brownlow: see *Record of Provincial Assembly*, 1896, p. 149.

Manchester, Cross Street Chapel Registers.

The following particulars of the first register were taken by the editor, during a recent inspection of the five volumes A.D. 1712—1840, stored, with other non-parochial registers, in London—The earliest of the records is that kept by Rev. Joseph Mottershead, from 7 Sep^r. 1712 to 24 Sep^r. 1771 the date of his last baptism, *when sick I was and at home*.—He died 4 Nov. 1771. It is headed A | COMMON PLACE | BOOKE | *In Mr. Locke's | Method | J.M. | May 31st 1706, 1 | 9½ |*. This precious little volume is 6 in. tall, 4 in. broad and 1½ in. thick. In addition to some hundreds of baptismal entries, it also contains *A Catalogue of ye persons I have admitted to ye Lord's Supper*, beginning with his

Nantwich ministry, Jan. 1712; and numerous receipts for various bodily ailments, as well as:—

The weight of my plate J.M. 1756.

Tankard	-	-	-	-	oz. 28
Coffee pot	-	-	-	-	21
Tea pot	-	-	-	-	17
Cup, soops and punch ladle	-				16
Dish	-	-	-	-	15½
11 Meat spoons	-	-	-		20½
3 Castors	-	-	-	-	14½
2 Salts, 16 teaspoons, boat & tongs					13½
					<hr/>
					ounces 146

Included also is a list of:— *on the Inver*

Pews or Seats in Thornton Church, assigned by the proper Officers for Hapsford, after it was new pew'd. 1745.

John Broadhurst, for ye Hall	No. 45
Mr. Barnston's other estate	" 38
J. Mottershead	- - " 54
Joseph Dutton	- - " 55
Mr. Smith for Amorys	- " 34
Hemingtons	- - " 8
Mrs. Smith for Lands	- " 29
Joseph Acherly	- - " 3

<i>Rd. Mr. Harrison, one seat</i>	„	11
<i>John Cooper</i> - - -	„	62

His baptisms at Manchester begin Jan. 1717, and his list of communicants 2 March, 1718. At the end of the book are 6 pages of entries and this note:—*There are bound up at the end of this book a few leaves, evidently not in Mr. Mottershead's handwriting, but being intermediate dates [9 Sep^r 1755—29 March 1767 Ed.] I am of opinion are baptisms performed by his colleague Mr. Seddon. Samuel Alcock, Chapel Warden, Jan. 12th 1837.*

Sir Thomas Baker in his 'Memorials of a Dissenting Chapel,' 1884, p. 27, alludes to a copy of this register.

The words of one of our Manchester readers deserve consideration:—*The Cross Street registers would be worth printing, particularly with annotations. I'm sure . . . there would be no difficulty in the matter of subscribers. So many notable families and individuals have been connected with our 'Cathedral.' . . . Who will earn immortality by doing it?*

[To carefully transcribe the five registers would probably take some four weeks of continuous copying and deciphering. I intend completing my transcripts before long.—Ed.]

Biographical Notes.

Joseph Booth, minister High Street Chapel,
Stockport, 1761-1794.

His two baptismal registers, 13 in. tall, 4 in. broad and still in their original vellum bindings, covering the period from 29 June 1761, to 12 Feb. 1792, contain numerous entries respecting him and his family. Joseph Booth, was minister here until his death, which is thus recorded at the beginning of register No. iii:—*The Rev. Joseph Booth of Stockport Died Dec. 5 and was buried Dec. 8 1794 at the Old Chapel in the Hill-gate.* His wife's name was Mary; they had issue, Elizabeth b. 11 Nov. 1764; William b. 23 Sept. 1766, B. by "Rev. Mr. Higginson"; Anne b. 16 Jan. 1769; Joseph b. 10 March 1771; Baguley b. 21 Sept. 1772; and Mary b. 3 Aug. 1775; all but William, were baptised by "Rev. George Booth, of Tingwistle."

General Baptist Academy.

List of Students, continued from p. 28.

WILLIAM THOMAS, Sep.—Dec. 1801.—Ill health prevented him from finishing his career. died early.

DAVID THOMAS, 1801—1803.—Died before 1819.

JOHN BAKER, 1802—1804.—Min. Chatham 8 June 1806—30 Oct., 1808, but gone by 1815 when John Cundill was elected.

GEORGE SMALLFIELD, 1804—1806.—Preached the G.B. Assembly sermon 1810; many years printer of *Monthly Repository*, and *Christian Reformer*. Accidentally killed 12 July, 1849, æt. 65.

GEORGE CULMER POUND, 1807—1809.—B. 1786, in Dover; min. Dover 1809—1841, (assistant to Benjamin Marten 1809—1823) Dover, *without charge* 1841—1866; m. Amy, (d. 1866) dau. of Mr. John Igglesden; issue, Geo. Igglesden; Douglas Kingsford; Eliza Hallands (m. Edm. Rodgers of Birmingham); d. 14 July 1866, bur. Hougham Churchyard.

[So far I fail to fill this gap, that there were students is probably certain; see end of list.—Ed.]

THOMAS LETTER TAYLOR, 1814—1816.—Min. Billingshurst 1818—1820. d. 6 Sept. 1820, æt. 26.

JOHN THOMAS, 1815—1816.—Ill health prevented him from finishing his career; preached occasionally at Llanelly, and Llangidairn. d. of a consumption 1819.

WILLIAM KITE, 1816—1818.—Min. Ditchling 1821; schools at Hurst Green 1836—; Rolvenden, here he occasionally preached; Dover, *without charge*; on 15 April 1856, was chairman of annual meeting here of G.B. Churches of Co. of Kent.

CHARLES PORTEOUS VALENTINE, 1816—1818.—b. 13 May 1794, at Essendon, Herts; assistant teacher in Dr. Evans' school; min. Palgrave (now Diss) 1818—1825, Lewes 1828—1840; farmer. d. 1 Jan. 1861, at Essendon.

W[ILLIAM] BROWN, 1818—1820.

EDWIN CHAPMAN, 1818—1821.—b. 1 Dec. 1798, at Sturry, Kent; min. Billingshurst 1821—1823, Chatham 1823, Deptford 1823—1832, London, Stamford Street 1832—1834, Stoke Newington Green 1836—1838, Godalming 1841—1846, Bristol, *without charge* 1846—1875. d. 1 March, 1875.

UNDER REV. JAMES GILCHRIST, Christmas 1818 to June 1827.

JAMES TAPLIN, 1819—1821.—b. 12 Dec. 1799, at Portsea, Hants; min. Southover, nr. Lewes 1822—1823, Battle 1823—1831, Honiton 1831—1840, Colyton 1834—1846, Jersey 1847—1851, Tavistock 1851—1858, Crediton 1859—1870, Warminster 1859—1860, Kingswood, Worc. 1870—1882, m. and left issue. d. 19 Dec. 1882, bur. Kingswood Chapel-yd.

To be continued.

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52 HIGH HOLBORN, LONDON, W.C.



From G.E.E. to one who writes this
"folly"!!!
(pout)

ANTIQUARIAN NOTES:

MAINLY OF MEN AND MATTERS

CONNECTED WITH THE

Churches

ON THE ROLL OF THE

National Conference.

FOUNDED A.D. 1882

—:O:—

1899

No. VI.

BURNING THE RACOVIAN CATECHISM.

Subscription, five shillings & sixpence yearly.

The first six numbers are now issued, this volume will be completed with No. XII., when title and index will appear. Subscribers are invited to renew their remittances of 5/6 for the remainder of this series. All correspondents are heartily thanked for their letters of encouragement and information.

Editor, "*Vestiges*,"

Ochr-y-bryn, Aberystwyth.

Antiquarian Notes

TO
“*Vestiges of Protestant Dissent*”
1899.

NO. VI. BURNING THE RACOVIAN CATECHISM.

2 April, 1652. “Resolved upon the question by the Parliament, That the Sheriffs of London and Middlesex be authorised and required to seize all the printed copies of the book entitled *Catechesis Ecclesiarum quae in Regno Poloniae, &c.*, commonly called The Racovian Catechism, wheresoever they shall be found, and cause the same to be burnt at the Old Exchange, London, and in the New Palace at Westminster, on Tuesday and Thursday next.” They had burned it before (in 1614), but, strange to say, Unitarians remained unconvinced by these warm arguments.

Reminiscences of Mrs. Barbauld.

It was my privilege to see and to converse frequently with that great genius and popular writer Mrs. Barbauld, who regularly attended Newington Green Chapel. After the services I was sometimes fortunate enough to accompany her across the fields

to her house at Stoke Newington. I also occasionally spent the evening with her, and had the advantage of listening to her admirable readings, which not only evinced a highly cultivated taste and extensive knowledge, but contributed largely to my improvement, by valuable suggestions on the art of public speaking.

She was the smallest lady I ever saw, and was obliged to be lifted up by a servant on to her chair, when she took her seat at the table.

I had not the privilege of knowing her husband, as he died before I went to London. I have heard however that he was of like stature with herself. When he kept a school at Palgrave, where the late Lord Denman and many other distinguished men were educated, a gentleman called at the house with letters of introduction, but on enquiry was told that Mr. Barbould was in the opposite field; and looked about for the learned man he desired to see, but could not find him. Seeing a small figure by his side, he put his hand on his shoulder and said "My little lad, can you tell me where I can find Mr. Barbould?" He looked up smilingly and said "I am Mr. Barbould, Sir, pray what do you want?" The gentleman blushed and hung down his head for shame, uttering many apologies for his strange mistake; but on recovering himself was

impressed with the conviction that great thoughts and generous feelings were not in the stature but in the soul of man.

From a copy of the M.S. "Reminiscences of a nonconformist minister" *penes* editor. The writer, who died in 1882, was a student in the General Baptist Academy.

Leicester, Great Meeting.

In looking over the original registers, from 1711 to 1838, much that is of interest revealed itself. The earliest book is that carefully kept by the Rev. Thomas Gee, a little volume still in its rough brown leather jacket, 3 $\frac{3}{4}$ in. broad and 5 $\frac{3}{4}$ in. tall. The heading on the first page is:—

*April 20, 1713, I took an acc^t. yt These'
following I Baptizd.*

the first entries being:—*June 1711, Sarah Tucker. Dyed Aug. 21, 1724. July 16, 1711, John Grew.*

Gee's last entry is on 6 July, 172 $\frac{8}{9}$.

The entries by the Rev. James Watson, follow on in the same volume, and extend from 6 Jan. 172 $\frac{9}{30}$ to 20 July, 174 $\frac{0}{1}$.

The Rev. Hugh Worthington, M.A., begins his long series of entries on 3 Jan., 174¹/₂, with *An Acc^t. of Comm^{ts}. rec^d. at Leices^r.*: on which date he writes:—*Rec^d. Mary Night, ye first time I administered ye Lds. Sup^r. there, & M^{rs}. Flude from M^r. Norriss' Ch. of Welf^d.* On 4 May, 1742, *M^{rs}. Wallin was restored to her Privilege of Commⁿ. after a long suspense for her misconduct.* This record of the number of communicants he carefully continues till 4th Dec. 1774, when the number stands at 298, and he writes:—*N.B. So near 300 in 33 years.* In 1747 he says *I being ill for many months, ye Sacram^t was omitted.* His baptismal entries begin on 25 May, 1743, and end on 28 May, 1797. His burial entries extend from *An Acc^t. of Burials at the great Meeting, 21 Jan. 1773,* to 14 July, 1793.

The Rev. Robert Jacombe begins his entries on 6 March, 1797 and ends on 4 Jan., 1804. In this period is the entry:—*Mary, dau. John and Lucy Coltman, bap. 10 April, 1803 by Benjm. Loyyd (sic) Edwards.*

On 24 Jan., 1804, the Rev. Charles Berry begins his entries which extend to 10 March, 1838, when these registers were deposited with the Registrar General.

Included in No. IV. is *A copy from the Register belonging to the Presbyterian congregations of Loughboro and Mount Sorrel, Transcribed from the Loughboro and Mount Sorrel register, August 16th 1820, by me T. Owen. This copy of 16 entries, from 1801 to 1808 includes that of Marianne d. Rev. Thomas and Ann Catharine Owen of Quorndon, b. 26 Nov. and bap. 24 Dec. 1801 by Rev. Wm. Marshall.*

Chester, Crook Street Chapel

The following extracts are taken from the Rev. John Gardner's *Register of all children I Baptized since my settlement at Chester in Octob^r, 1713*;—a book 18in. tall, and 11in. broad, rebound with vellum back, and green cloth sides.

1715, April 19th being Easter Tuesday, I baptized Margaret Weston of Nur Lane, Chester. She was in the 56th or 57th year of her Age, born of Anabaptist Parents, educated by her Aunt, who upon her Death assured Her she had not been baptized and expressed Her Concern for not having told her of it sooner; the said Margaret Weston, ever after this was uneasy in her mind, and at last after much struggling with Herself told her case, and accordingly was baptized as above in her Bed by reason of weakness.

1715 Mackbryan (Mary) Daughter of Duncan Mackbryan, born Oct. 21, baptized Octob^r. 25. Duncan Mackbryan was killed at the Battle of Preston Moor, Novm. 12, 1715.

Gardner (Jane) Daughter of John Gardner, b. Aug. 1, baptized Aug. 24, 1721.

172 $\frac{3}{4}$, Gardner (John and Richard sons of John Gardner, born January 3, baptized January 23.

1726, Gardner (William) son of John Gardner, born March 17, 172 $\frac{5}{6}$, Baptized April 7, 1726.

The last of his 261 entries is made by Gardner on 1 Nov., 1764; his death and burial being thus recorded:—*The Rev. Mr. John Gardner departed this life Nov. 2, 1765. Interred in Trinity Church next to Mr. Henry.*

General Baptist Academy.

List of Students, continued from p. 40.

JOHN OMER SQUIER, 1820—1822—b. 1798, at Margate, Kent; min. Edinburgh 1823—1827, Saffron Walden, 1827—1832, Deptford 1833—1853, Headcorn 1854—1861, Walsall 1861—1867, Cullompton, 1867—1870, Dover, *without charge*; m. [1] dau. of Wm. Moon, min. Deptford, issue Wm. Croke (d. 1888) min. Stand; Susanna Ambrosia (d. 1849); [2] (6. April 1840) Elizabeth (d. 1871) dau. of James Trower, of Billingshurst. d. 25 April, 1873.

THOMAS FELIX THOMAS, 1822—1824—b. 8 June, 1802, in Lincolnshire; min. Chatham 1825—1836, Ipswich 1836—1853, Southampton 1853, Dublin, Eustace Street, 1853—1859, Newport, I. of W. 1860—1865, Macclesfield, 1865—1873; m. and had issue, Henry Felix, Charles Frederick, George Armstrong and daus.

WILLIAM CHINNOCK, 1823—1824—min. Billingshurst 1824—1829; schoolmaster; d. at Camberwell, 25 Feb. 1868, æt. 67.

JOHN MARTEN, 1824—1826—b. 4 Jan. 1801, at Barfreston; preached alternate Sundays at Canterbury and Dover, 1826—1836; min. Saffron Walden 1836—1863, Peckham 1867—1880; m. (11 Nov. 1830) Mary Munn (d. 28 June, 1870); issue, Love (d. 9 March 1860), Priscilla Pierce (d. 3 March 1858), Ann Gawthorne (living 1899, m. 15 July 1862 to Samuel D. Welch) d. 23 Aug. 1880, bur. Saffron Walden.

— LEACH, 1825—1826—Did not finish his course.

JEROM MURCH, 1827—1829—b. 1807, at Honiton, Devon; min. Diss, 1829—1833, Bath, 1833—1846; resigned ministry; Mayor of Bath, 1863—64—77—78—87—91—1893; J.P. co. of Somerset, 1857; D.L. 1867; Deputy High Sheriff, 1868; J.P. City of Bath, 1878; Knighted 1894; m. (1830) Anne (d. 4 Feb., 1893) dau. of Meadows Taylor, of Diss; issue, Charles Jerom (b. 4 July, 1833). d. 13 May, 1895, bur. Bath. Author in 1835 of *A History of the Presbyterian and General Baptist Churches in the West of England*.

UNDER REV. BENJAMIN MARDON, M.A. Jan. 1828—June 1855.

JOSEPH CALROW MEANS 1829—1831.—b. [1802]; min. London, Trinity Place, Borough 1830—1839, Chatham 1843—1855, London, Worship Street 1855—1875. d. 6 Feb., 1879, æt. 77.

JAMES COOK 1831—1833.—Preached at Long Sutton, summer 1831; min. Cranbrook 1833—1837.

JOHN ATKINSON BRIGGS, 1834—1836.—b. [1816] at Selby; student of Manchester Coll., York 1836—1841; min. Dover 1841—1844, Rolvenden 1845—1846, Bessell's Green 1851—1861, Headcorn 1861—1869, Hastings 1871—1880, Battle 1874—1880, Hindley, *without charge*; m. (25 June, 1846) Mary Jane (d. 1880) dau. of Jos. Grisbrook, of Tenterden; issue, Jane Annetta (m. Rev. Philip Vance-smith) John William, George, Laura Adela. d. 26 July, 1891, æt. 75

THOMAS SADLER, 1838—1842.—Son of no. iii *ut sup.* b. 5 July 1822 at Horsham; min. Hampstead, Rosslyn Hill, 1846—1891; Ph.D. 1844 *Erlangen*; m. (27 March, 1849) Mary (d. 7 Jan., 1898) dau. of Charles Colgate, of Dorking; s.p. d. 11 Sept., 1891, æt. 69; bur. Highgate Cemetery.

JOHN LETTIS SHORT, 1842—1844.—b. 1828, at Gt. Yarmouth; min. Warminster 1840—1842, Dover 1844—1847, Bridport 1847—1864, Sheffield 1865—1874, Bath, *without charge*; m. (6 May, 1847) Amelia Anne, dau. of Samuel J. Wright, of Derby; had issue. d. 27 April 1876, bur. Bridport Cemetery.

(To be continued.)

Filby Meeting-house, Norfolk.

According to the original document, Filby Meeting-house was licensed for worship on 11 July, 1706. The list of ministers, so far as the editor has worked it out, is here given. Can any readers help to fill the *lacunae*?

Henry Daliel, M.A. ...	...	1706-1710
Richard Chorley ...	...	—1717-1723?
Joseph Dawson ...	...	—
* * *	* *	
John Matthew Beynon ...	...	1785-1830
George Cadogan Morgan, <i>co-pastor</i> ...	...	1785-1787
Michael Maurice ...	...	1787-1792
Thomas Martin ...	...	1792-1797
George Burnett ...	...	1797-1799
Thomas Drummond ...	...	-1805
— Towers ...	...	[1805-1806]
Henry Davies, LL.D. ...	...	1806-1808
Henry Robert Bowles ...	...	1811-1830
Henry Squire ...	...	1831-1861
Samuel Robinson ...	...	1862-1864
Thomas Hugh Marshall Scott, M.A. ...	...	1864-1866
Richard Shelley ...	...	1866-1874
Timothy Arthur Peaton ...	...	1874-1884
John Joseph Marten ...	...	1885-1891
William Stephens	1892-1894
Herbert Pole, B.A.	1895-1896
William Rodger Smythe	1896-

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A kite wherewith to fly into the pas-
s. H. S. from S. C. C.

ANTIQUARIAN NOTES:

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ON THE ROLL OF THE

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FOUNDED A.D. 1882

—:O:—

1899

NO. VII.

BLANCO WHITE'S DEATH DAY.

Subscription, five shillings & sixpence yearly.

The first seven numbers are now issued, this volume will be completed with No. XII., when title and index will appear. Subscribers are invited to renew their remittances of 5/6 for the remainder of this series. All correspondents are heartily thanked for their letters of encouragement and information.

Editor, "*Vestiges*,"

Ochr-y-bryn, Aberystwyth.

Antiquarian Notes

TO

“Vestiges of Protestant Dissent”

1899.

NO. VII.

BLANCO WHITE'S DEATH DAY.

Rev. J. Blanco White died at Greenbank, Liverpool, 20 May, 1841; buried in Renshaw St. Chapel yard. His profile is over the door leading from the vestry to the chapel. A man of world-wide fame, and almost universal experience, religious and educational. His signature appears in the register of Paradise St. Chapel, on 18 Nov. 1835, when he baptized Herbert, son of James and Helen Martineau.

William Kite.

Very little seems to have been recorded respecting this minister, who was a student of the G.B. Academy. The first note about him appears to be that in the Proceedings of the G.B. Assembly for 1816, where it is stated that Dr. John Evans, the tutor of the Academy reported *“that he had with him a young man of the name of Kite, who had placed himself under his instruction for the purpose of ascertaining*

whether the course of study through which he should have to pass, in order to qualify himself for the ministry, would be agreeable . . . he begged to be admitted on the Institution . . . the Dover church having sent a very satisfactory testimony of his being a worthy member of their body . . . he had, by his industrious habits saved the money which he had been expending for his education." The following year his tutor describes him as "*an excellent young man—very industrious, and attentive,*" and the committee appoint him "*to deliver a discourse before them previously to the vacation.*" After leaving the Academy in 1818, he returned to Dover, and was present as one of the representatives from the church there, at the annual Association of G.B. Churches in Kent, held at Canterbury, on 11 May 1819. His first and only pastorate was in the year 1821, when for a brief period, he was minister of the G.B. congregation at Ditchling. After this year, his name disappears from the Proceedings, and my next note of him is about the year 1836, when he kept a school at Hurst green, where the Rev. Iden Payne, now at Stannington first knew him. Mr. Payne, writing to me in January 1899 says:—*A few years after this Kite went to Rolvenden, Kent,*

where he also kept a school, and often preached in the chapel there. From Rolvenden he removed to Dover, where I believe he remained till his death, but do not know when that took place. He was very eccentric, and I am under the impression that he had only one ministerial engagement. In Dover he lived at 4 Market Lane, where he kept a second-hand book shop, and was much respected. He does not however appear to have given up his ministerial calling, for in the printed Proceedings of the G.B. Churches in Kent, meeting in Association at Dover on Tuesday, April 15th, 1856, the chairman was the "Rev. William Kite," and as such he signed the petitions to the Commons then adopted by the Association, in favour of abolishing "all unnecessary oaths," and "in favour of a proposed revision of the authorized version of the Bible." A curious and pathetic much-damaged letter of his is still extant. It is dated from Dover, 20 May 1861, and is addressed to the Rev. Wm. Hy. Black then minister of the Mill Yard G.B. congregation, London; who apparently was in the habit of visiting Kite and his shop. After giving a list of certain books then on sale there, the writer goes on to say :

While I endeavour to keep the old G. Baptists' works together, to sell with other publications, as early as I can, because I shall soon be unable to do

so, which the more induces me to dispose of the same.' . . . My diminished sight, hearing, and moving (with other warnings more painful) tell me strength fails. I have walked thousands of miles, and preached hundreds of times, not asking for a fee, nor demanding a preference, my solicited services were given as a Brother among Brethren. The Letter for our Church, now in 1861, will be my last I expect ever to draw up for the Assembly, as my day's work in the good cause is now nearly ended; which a few years ago I thought would have been considerably lengthened. The old Gl. Baptist sentiments are the best I can get to help to solace my mind in my 70th year. As I have never striven to exhibit my little self unnecessarily among my brethren, I hope that they will use what means are in their power to help perpetuate my memory to latest posterity. The G.B. Proceedings for 1816, 17 and 18 intimate, and other testimonials make honourable mention, while my dearest friend Mr. B. I. [Benjamin Iggesden] our treasurer at Dover, and representative now at Worship St. could give the best account of my decease, when I wish, if possible to be better recognized by some, or [by] any means then, especially then, to help remind my brethren, or any one of my former associates that there once lived such an individual as W.K. At one of my sisters a life size portrait will remain of me . . . but my aches and pains in my deserted cot cause me to neglect doing this, or I hardly know what . . . life is fading and suffering. . . . By the light of the blessed sun I am writing now to you, I am unable to do so by artificial light. . . . I suffer with the gout. . . . I wrote, when I had a wife in 1831, a long letter on Church Discipline to the Editor of the B. Advocate, and J. C. M. [Joseph Calrow Means] not inserting it, he, by my request returned it by post, which to and back I paid, which did cheque my assistance, though I did then give my services to our Churches. I hope you will call on me when convenient, as I am unable to abide at a strange public house, as in 1826 at Bromley, my life was unsafe. Accept of my affectionate regards and believe me ever yours W. KITE.

Who can read this letter without being touched at the loneliness and infirmity of the writer, as he faces the rising sun of eternity? Possibly some of our friends in the G.B. congregation at Dover may be able to give the exact date of his death, and say if the portrait still exists? Simple justice to the old preacher's memory compels me to preserve this scanty record of his life.—G.E.E.

General Baptist Academy.

List of Students concluded from p. 47.

JOHN HILL, 1845—1848.—B.A. *Loud.* 1849; min. Cranbrook, 1842—1845, Chichester, Eastgate, 1849—1876, Chichester, *without charge* 1876—1883; d. 1883.

EDWARD HALL, 1849.—Grant of £15 towards his studies under Mr. Mardon. Min. Battle 1843—1845, Cranbrook 1845—1847, Billingshurst 1847—1849, Leeds, minister to the poor 1850—1860; m. (29 June 1853) Kitty, dau. of James Potter, of Billingshurst; issue, Edward Potter (b. 1855, min. Trowbridge, Conigre G.B. 1889—1893, Cradley 1894—); d. 15 Feb. 1861 æt. 41.

WILLIAM MATTHEWS, 1854—1855.—min. Huddersfield 1859—1861, Horsham 1862—1864, Hull 1865, Yeovil 1868—1870, Lincoln 1870—1873.

The gap 1808-1814 is thus filled:—

JOHN WILLIAMS MORRIS, 1808—1810.—b. 1792 at Caermarthen; student M.C. York 1814—1816, min. Lewes 1811—1814 "*where his labours are acceptable*," Dean Row 1817—1843; d. 15 Oct. 1843.

WILLIAM REES JONES, 1808—1810; preached Chichester 1810, min. Trowbridge, Conigre G.B. 1811—1812; d. 17 Feb. 1812.

JOHN PHILPOT, of *Canterbury* 1811—1812.

WILLIAM DOBEL, of *Cranbrook* 1811—1813.

JOSEPH BANE, from *Norwich* 1812—1814; min. Aylsham, Norfolk, 1817—1848.

WILLIAM HENRY CREATON, from *Leicester* 1812—1814, "*settled in Leicestershire, where his labours are not only acceptable but attended with considerable success.*"

This list contains the name of every student included in the M.S. Proceedings of the General Baptist Assembly, which the editor has recently had the pleasure of examining.

From 1851 to 1855 the sum of £85 was granted towards the education of John Briggs Lloyd, and £55 towards that of his brother Evan Lloyd, sons of Titus Lloyd, G.B. min. at Wick 1847—1873.

In 1863—4 sums of £10 each were granted towards the education of Edmund Coleman, and Thomas Farrier.

Various sums since 1864, have been granted to other students for the ministry.

Mutilation of Registers.

In a personal examination, (already exceeding some seventy) of non-parochial Presbyterian registers in Somerset House, nothing is more striking than the very careful—nay almost loving attention bestowed upon most of them, by their custodians in the seventeenth and eighteenth century. These old ministers seemed to feel justly proud of their records, and in many cases took great care to prevent their going astray after their death; as when *e.g.* Joshua Dickenson, minister at Gloucester 1751-1796 writes in his clear bold hand on the outer front cover of the register—*To be delivered to the Minister or Deacons of Barton Street Meeting in the City of Gloucester, after my Death, by the order of me Joshua Dickinson.* Sometimes registers did get astray, perhaps to be fortunately recovered in after years; perhaps not; that belonging to Hindley Chapel 1642-1754, consisting of baptismal, marriage and burial entries, on eighteen loose vellum sheets in a rough leather case, was lost *upwards of fifty years*, when Thomas Gaskell of Hindley, writing in it on 7 Dec. 1837 says *I procured it from a public house in Bolton.* On the whole however nothing

more appeals to the patient searcher than the care generally bestowed upon these records. So much is this the case, that when wilful and wicked mutilation is discovered it appears the more striking. Two examples of such vandalism have recently come under notice, both, strangely enough, in Yorkshire registers, to wit, Mill Hill, Leeds, (no. iii, 1730-1809), and Westgate, Wakefield (1761-1837). The Leeds register, written on one side only of every page, contains autograph signatures of Dr. Priestley. At the bottom of a page, after the entry of the burial of Mrs. Sarah Britan, aged 61, on 27 September 1768, is a clean cut out piece, $6\frac{1}{2}$ inches long by $1\frac{3}{4}$ in. broad, which, judging from its surroundings, once showed the Doctor's signature. The cut does not interfere with the entry immediately above, nor does it extend the breadth of the 8 inch page, sufficient blank paper being left to tell that no further entry was made, until that on the 6th November following at the top of the next page;—who committed this act of vandalism we know not, but there the gash remains in all its hideousness.

The Wakefield register of *Children baptized by the Rev. Mr. Turner* has been twice mutilated. Like the Leeds' book, the entries are on one

side only of the page, so that the reader has before him on the left a blank page, on the right a written page. After an entry on 19 September 1785, and before the next on 3 October, a portion of the page at the top is cut clean away. No doubt exists here why this was done, for on the blank page opposite to the gash is this note:—
The paper cut off on the opposite leaf contained only an observation of Mr. Turner's on the Tax upon baptisms, and was thought of no consequence to the Register, so that an autograph being solicited by a particular friend, of Mr. T's writing, it was conceived that it might be taken for that purpose. T. Johnstone minister.

Now, was Mr. Johnstone—custodian of the register—a party to this wicked and despicable theft? One hardly likes to think it was so, but what can be said when, on the next page is *another gash* which mutilates this entry:—

23 April 1786, Sally dau. of John Hey and Hannah his wife of Alverthorpe in the parish of Wakefield was born April 1st and baptized this day by me ——, not Mr. Turner's signature, but this note on the opposite page in Mr. Johnstone's handwriting Here was merely the usual signature of Mr. Turner's name. "Merely the usual signature" cheu, cheu!!

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52 HIGH HOLBORN, LONDON, W.C.

*A bit of old Lancashire history
for the ardent compiler of a
Bibliography of Lanc. & Ches. Antiquaries
from his friend & fellow
worker (a long way off)*

ANTIQUARIAN NOTES:

*G.E.E.
St. George's W.
Aug.*

MAINLY OF MEN AND MATTERS

CONNECTED WITH THE

Churches

ON THE ROLL OF THE

National Conference.

FOUNDED A.D. 1882.

—:O:—

1899

NO. VIII. RENSHAW STREET CHAPEL, LIVERPOOL,
CLOSED 11 JUNE, 1899.

Subscription, five shillings & sixpence yearly.

The first eight numbers are now issued, this volume will be completed with No. XII. when title and index will appear. Nos. I., II., III. and VII. are exhausted. Subscribers are invited to renew their remittances of 5/6 for the remainder of this series. All correspondents are heartily thanked for their letters of encouragement and information.

Editor, "*Vestiges*,"

Tan-y-bryn, Aberystwyth.

Antiquarian Notes

TO

“Vestiges of Protestant Dissent”

1899.

NO. VIII. RENSRAW STREET CHAPEL, LIVERPOOL.

The first service in Renshaw Street Chapel was held on Sunday, 20 Oct., 1811, the last on Sunday, 11 June, 1899, and on Sunday, 18 June, 1899 the congregation worshipped for the first time in its new home in Ullet Road, Sefton Park. This seems to be an appropriate opportunity for recording some of the matters of interest which have come into the possession of the Editor since the compiling of his *History of Renshaw Street Chapel* in 1887.

Mr. Beard on building a new Church.

On 18 Dec. 1871, Mr. Beard addressed a letter to the members of the congregation, suggesting that a larger and more ornate building should be erected. The recent removal of the congregation to its fresh home in Ullet

Road gives additional value and interest to some of Mr. Beard's words which formed part of his letter, and are here printed from a copy of the original *penes* Editor.

I would not ask you to give up the present Chapel, round which so many sacred and tender recollections cling, only because it presents little to gratify a cultivated architectural taste. But if we erect a new one, it ought to be a worthy offering to God, of our substance and skill; one, in which the senses may make their appeal, through the imagination, to the soul. Let us build, not for the memories of the past, but for the hopes and aspirations of the future, and give our children a Church which, when we are gone, they may never cease to admire and to love.

* * * * *

From many of you I am asking, I know, a great sacrifice of feeling. Believe me, I do not think of it as a light thing. For myself, I desire no change, but only for my work's sake. But I ask from you the sacrifice of cherished and most justifiable prepossessions, for the sake of the truths which we know to be so intimately connected with individual

welfare and social progress, and of the children, whom it is our first desire to train up in faithfulness to them. Of the pecuniary cost I say nothing, for God has blessed you with abundant means, and, just now, with sufficient prosperity; and I know that you will not be slack in devoting them to whatever you clearly see to be His service.

Early Book Societies.

The first of these appears to have been in existence shortly after the opening of the chapel in 1811. Its label (of which, as well as of the two other societies undernoted I have specimens), placed on the inner front cover of the books circulated, is as follows:—

THIS BOOK
BELONGS TO THE
RENSHAW STREET CHAPEL
Class Meeting Library.

Allowed for Reading *one* week. Forfeiture
1d. per week above the time allowed.
If *lost* or *damaged* must be made good.

How long its operations lasted under this name I am unable to say, though I have reason to assume that it was in existence until the ministry of William Hincks 1822-1827, his autograph appearing in a volume now in my library which also bears the label.

It was followed by 'The Ladies' Library,' their book label being pasted over that of the 'Class Meeting Library.' It ran:—

The Ladies' Library,
AT RENSHAW STREET CHAPEL,
Will be open every Sunday and Thursday
from Twelve till Two o'clock.

This Book may be renewed once at this
Library.

Allowed for Reading 1 week, 2d. per week
forfeit if kept beyond the time allowed.

Of the length of life of 'The Ladies Library' I have no data, nor do I remember any reference to it or its predecessor or successor in the chapel minutes. It in turn gave place to

the 'RENSHAW STREET UNITARIAN SOCIETY' which also pasted its label over the other two in the same book. It was somewhat similar to that used by the present Theological Book Society (founded October 1855) and contained the following printed list of members:—

Miss Musgrove, Mrs. Holt, Mrs. Dennison, Mrs. Panting, Mrs. T. Jevons, Miss Bell, Mrs. Wood, Mrs. Finch, Mrs. Ingless, Mrs. W. Hind, Miss Dean, Miss Whitehouse, Mrs. Cogan, Miss Lamont, Mrs. Lord, Miss Cox, Mrs. Rawdon, Miss Ollerhead, Miss Loothwait, Miss Henry, Miss Norris, Mrs. Cross, Mrs. Rotherham, Mrs. Oglethorpe, Mrs. S. Thornely, Mrs. Barlow, Mrs. Humble, Miss Dalby, Miss Roscoe, Mrs. W. Roscoe, Miss Stokes.

I once heard the late Mr. Henry Arthur Bright refer in conversation to "those useful chapel book societies which preceded our present Theological one;" other than this reference and the three labels in my collection I have no knowledge whatever of them.

G.E.E.

Letter sent by Hope Street Church to Renshaw Street Chapel in 1857 on the occasion of the Rev. John Hamilton Thom resuming his ministry.

The Congregation of Hope Street Church, by their Committee and Minister to the Congregation and Minister of Renshaw Street Chapel.

We wish you joy, that you are to have the satisfaction of once more listening to a preacher who has so often in past years borne your spirits upward in heavenly communion,—and of enjoying in your homes the presence of a pastor with whom the reverent affections of more than one generation are associated, and under whose influence the minds of many of your number have unfolded from youth to maturity. We share in your hope that this restored relationship may pour fresh life, throughout your body, and that the Renshaw Street Chapel Congregation may continue to grow and to thrive in a measure befitting the high character and position of its members.

To our returned friend and brother John Hamilton Thom we offer our cordial welcome

home to the scene of labor, wherein through many years you have consecrated your best energies to the service of God in religious ministrations to your fellow Christians. Bringing with you an experience enriched by observation of men and institutions abroad and by quiet thought and study in private hours, you come prepared to give lessons of wisdom and motives to duty, which will make your future years of public life yet brighter with usefulness than the past.

Allow us to take this glad occasion once more to interchange the right hand of fellowship, and to renew our pledges of mutual fidelity in all common duties. May our congregations be heartily one in sympathy, counsel, help,—striving for one another's success as the triumph of both, generously rivalling each other's efforts in good deeds, and earnestly co-laboring to spread the light of truth and warmth of love as Providence shall assign our work.

WILLIAM HENRY CHANNING,
THOS. AVISON,

Chairman of the Committee.

[From the original in the handwriting of Mr. Channing, with his and Mr. Avison's autographs.]

Mr. Thom on Congregational Histories, and Blanco White.

Oakfield, Wavertree, March 12, '87.

Dear Mr. Eyre Evans.

To spare my sight in writing, I shall be happy to see you again, as you suggest, at the convenient hour you mention.

The history of a place of worship, involving the characters and the fame of individuals and of public bodies is a matter of the utmost delicacy, and ought not to be published without the most thorough scrutiny of the responsible representative authorities. From the want of such scrutiny and revision a recent history of one of our Manchester Chapels by a member of the congregation is strangely spoiled and injuriously defective.

Perhaps I ought to guard against a possible accident. In a card issued from the Chapel, Blanco White was designated as "A Renshaw Street Worthy." If by any chance this designation was to appear in a published form it would be considered ludicrous appropriation of a man of world-wide fame, and almost universal experience, religious and educational; to the formation of whose mind and characteristic history "Renshaw Street" had contributed nothing.

I am faithfully yours,

JOHN H. THOM.

Incunabula.

(Some interesting MSS. and volumes recently added to the Renshaw Street Chapel collection, in the Editor's library.)

Album of Autograph Letters, &c.,
Revs. C. Beard, W. H. Channing, W. Hincks,
J. H. Thom and H. Winder, Messrs. F. Archer,
H. A. Bright, Heywood Bright, W. Elam, J. T.
Ellerbeck, T. Gair, G. Holt, W. D. Holt, J. R.
Hutton, W. J. Lamport, J. Parry, B. Rathbone,
P. H. Rathbone, R. R. Rathbone, C. Rawdon,
W. Roscoe, Jas. Thornely, Isaac Thom, D.
Tweddle, Mrs. Ellen Higginson (née Martineau),
Mrs. P. H. Holt (née Anna Booth), Miss Hancox,
Miss Anne Holt, &c.

Photographs of Chapel and of vestry
with library.

[Taken week after C. Beard's death 1888.]

Life of Lorenzo De Medici, called
The Magnificent, by William Roscoe, 1806,
3 vols.; also Illustrations, of the Life . . .
with an appendix, by William Roscoe, 1822.
[Four vols. half calf, bought by an old Mount
Pleasant School boy, in a Scotland Road book
stall. Vol. 1 Inscribed, *Hen^y. Koster Esq. from
his friend the Author* has book plates of Robert
P. Ker, and Thomas Reay; also inserted a

signature *W. Roscoe*, with this note;—*The autograph of William Roscoe, the author of the life of 'Lorenzo de Medici,' Leo Xth.. &c. J. Mayer.*]

Bible. Cambridge 1790, printed by J. Archdeacon, Printer to the University. [Autograph on title page:—*Hy. Ellison* 1794, and on fly leaf:—*Jane Mather*. Ellison lived in Lime St., was chapel warden 1818-1834, and gave £100 to the building of Renshaw St. Chapel. One Sunday afternoon in 1874 when walking to service in the Ancient Chapel with the late Miss Ellen Yates she spoke to me of the Mather family, and several times pronounced the word as if spelled "Matter." This was the old pronunciation of the family name. G.E.E.]

A Selection of Psalms and Hymns, for public and private worship. Liverpool, F. and B. Wright, Printer, preface dated May 1818. [Made at the desire of the congregation for the use of their society. Remained in use, (with a supplement compiled in 1836) until 1858 when 'Hymns, Chants and Anthems selected and arranged by John Hamilton Thom' was adopted. Has autograph on fly leaf:—*O. Burchardt Liverpool 1/5. 53.*]

For list of further interesting MSS. and books pertaining to this congregation in the Editor's possession see 'Vestiges' pp. 137-8.

A Protest; Eheu! Eheu!!

“The New Unitarian Church, Sefton Park, Liverpool,” so runs the title of a pamphlet of 20 pages, issued in connection with the removal of the congregation to its new home in Ullet Road.

“UNITARIAN CHURCH”; Shade of Thom and of Beard! Has it come to this; are your oft reiterated lessons so soon forgotten? Who that was present can ever forget Mr. Beard’s impassioned address in which he said, “As long as I continue to be minister at Renshaw Street you shall never see an outside notice board with the word ‘Unitarian’ on it. I decline the term. I object to being labelled like a jam jar.” Castle Hey, Benn’s Garden, Renshaw Street and Ullet Road have in common the same trust deed, simply *for the worship of Almighty God*, and could honestly no more take the name ‘Unitarian’ than they could ‘Trinitarian.’

Fortunately the true spirit was observed in the official announcement of the Dedication of the new building, and in the order of service

issued for use on that occasion, where we get the correct designation of

ULLET ROAD CHURCH.

By the way, a copy of this pamphlet, interleaved with the two articles as they originally appeared is interesting, as shewing the various omissions, additions, and alterations in the pamphlet, which according to the title is "extracted from *The Daily Post*, May 27th and May 29th, 1899."

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J. H. S. da G. E. E.

Michael's Press 1899

ELLAND,
SHEFFIELD,
CORK.

ANTIQUARIAN NOTES:

MAINLY OF MEN AND MATTERS

CONNECTED WITH THE

Churches

ON THE ROLL OF THE

National Conference.

FOUNDED A.D. 1882.

—:O:—

1899

No. IX.

JOSIAH REES' DEATH DAY.

Subscription, five shillings & sixpence yearly.

The first nine numbers are now issued, this volume will be completed with No. XII. when title and index will appear. Nos. I., II., III., VII. and VIII. are exhausted. Subscribers are invited to renew their remittances of 5/6 for the remainder of this series. All correspondents are heartily thanked for their letters of encouragement and information.

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Antiquarian Notes

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1899.

No. IX.

JOSIAH REES' DEATH DAY.

20 Sept. 1804. Rev. Josiah Rees, died. Minister of Gellionen Presbyterian Chapel, 1765-1804. Founder of the first Welsh Magazine. Father of Owen Rees, of the publishing house of Longmans & Co., and of Rev. Thomas Rees, LL.D., F.R.S., one of the Registration Commissioners, 1837.

Elland, Yorks.

Notes on the Southend Meeting-house,
and Ministers.

In the list of ministers given in ‘Vestiges,’ p. 81, it will be seen that there is a gap between 1782, when John Houghton removed to Wem, and 1796 when Josiah Townsend began his ministry here. The Editor is now able to fill this gap, from the entries in the register of baptisms and burials, which he has recently

Sept. seventh, 1815. There is only one entry by Beattie, on 10 Nov. 1816. His successor, Thomas Stewart, *inducted at Elland, in September 1834*—in writing to the Commissioners of Registration on 2 Jan. 1837 says:—*It may be observed from the accompanying Register, no baptisms save two have been celebrated in the above mentioned chapel since the year 1813, one by Mr. Wallace, and the other by my predecessor Mr. Beattie. The cause (which the Commissioners should know) is two-fold, 1st That my predecessor was in sentiment a Baptist (Anti paedobaptist), as I and most if not, all the Congregation are: and 2^{ndly} and chiefly the growing impression of the Invalidity (in Law) of Chapel Registers, a proof of the Necessity of an improved Registration.*

I am minister of the chapel, respecting the Register of which I give the ensuing information, was connected with it by my acceptance of an unanimous invitation from the Congregation, backed by above 100 memorialists of the Dissenters and Churchmen of the town, and sanctioned by the trustees.

At the end of the volume is the *Register of Burials at South End Chapel, Ealand*. From the entries we learn that the Rev. Thomas Farrar was buried under the Communion Table, 1745, his

wife buried by him; that Jonathan Brook (the Clerk) was buried under the Communion Table, Dec. 16, 1766. He died Dec. 13th, it is supposed at the age of 71 or 72; that the Rev. William Eden was buried near the pulpit stairs. He died Oct. 1770, aged —; that John Lee, father of the Rev. George Lee, was buried in the Chapel-yard Nov. 28, 1790, between 70 and 80 years of age; and that Sarah Townsend, wife of Josiah Townsend of Ealand, was buried in the Chapel-yard at a distance from the grave of John Weavil, sufficient to leave room for depositing the remains of me J.T. between them, Oct. 14, 1812. There are 31 entries of burials.

The congregation (since 1866 worshipping in Christ Church, Elland) was founded in 1685, and the meeting-house in South-End or South-gate, was opened on 26 Sep. 1697, the preacher being the renowned Oliver Heywood. An offer to transcribe the whole of this interesting register has been received by the committee through its present minister, the Rev. James Taylor, in connection with the bi-centenary celebration on 11 October 1899, when the preacher is the Rev. Henry Enfield Dowson, B.A., of Gee Cross.

G.E.E.

Sheffield, UPPER CHAPEL.

The following notes are possibly already available elsewhere, they are inserted here as taken by the Editor, in 1899, from the original registers, which cover the period from 1681 to 1837.

The first register—which should certainly be printed in its entirety in any history of the congregation, which may be compiled—is that of *Children baptised by the Rev. Mr. Follie, from April, 18, 1681, the day of his ordination, to July 27, 1704, 23 years 3 months.* It is a thin volume, bound in blue paper, 5½in. by 7½in. tall. On a paper affixed to the outer cover, in the writing of the Rev. Dr. Phillips, it says:—*A Register of Baptisms belonging to the Protestant Dissenters of Sheffield, from May 1681 to Dec. 1744 inclusive. It is carried forward in a larger Quarto and Octavo Volume. Under Mr. Follie's Ministry the Congregation first assembled on the site of Hollis's Hospital, 19 years before the Chapel in Norfolk Street was built. It was erected A.D. 1700. N.P.*

Here are a few extracts from this little volume :—

The Rev^d. Mr. Timothy Follie lived about Thirty four years in Sheffield & Attercliffe & died March 27, 1714.

*Jan. 29 [1685] Rebecca, dau. of Field Sylvester,
Sheffield.*

Field Sylvester (d. 10 May 1717), gentleman,
was in 1690 one of the "Trustees of the Town"
of Sheffield.

*The Rev. Mr. John Wadsworth accepted of the
call to succeed the Rev. Mr. Jollie as Pastor
at Sheffield in November 1714, when also*

*The Rev. Mr. Timothy Jollic Fr. was chosen
his Assistant, but in May or June 1720 he
settled at London as Assistant to Mr. Clark &*

*The Rev. Mr. Benjamin Roberts was chosen
in his place on November 13, 1724, he died
10 June 1740 & F. Wadsworth settled as
Assistant Aug. 10, 1740.*

(He resigned in 1757) [This in pencil]

*Mr. Wadsworth Senr. died May 24, 1745, and
was succeeded in the pastoral care by*

*The Rev. Mr. Thomas Haynes who settled at
Sheffield May 19, 1745. (Mr. H. died
Dec. 3, 1758) [This also in pencil]*

Note the omission of any reference in this
entry to Daniel Clark, the assistant min-
ister 1720-1724.

*A Register of Children Baptised by the Rev.
Mr. John Wadsworth from the year 1721,
Oct. 26.*

After the last entry on 6 Dec. 1744 is this remark:—

Many no doubt, have been forgot, and are unregistered but this is the best list which can be had, and is truly copied from my Hon^d. Father's own hand, Feb. 19, 1745, J. Wadsworth. Of the children baptized from Nov. 1714 to Oct. 1721 no register is to be found.

It is worthy of note that in the *Records of the Burghery of Sheffield*, edited by John Daniel Leader, 1897, there is this reference, on p. 277, to Mr. Jollie:—

A.D. 1701, to Mr. Jolley his years sallary 5. 0. 0 with this foot note "Mr. Timothy Jollie was minister of the Upper Chapel."

For what was this "sallary" paid?

(To be continued.)

Cork Presbyterians.

In the minute book of the council of the City of Cork under date 23 July 1706 there is a reference to the *Complaint of Samuel Lowthen and presbyterian meeting-house in Watergate Lane* respecting the dirty approaches to the place of worship. The petition for cleanliness was favourably responded to by the Mayor and corporation.

Lowthen

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J. H. S. or G. E. E.
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ANTIQUARIAN NOTES:

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1900

NOS. X. AND XI.

CENSURING OF JOHN BINGHAM.

Subscription, five shillings & sixpence yearly.

The first eleven numbers are now issued, this volume will be completed with No. XII. when title and index will appear. Nos. I., II., III., VII. VIII. and IX. are exhausted. Subscribers are invited to renew their remittances of 5/6 for the remainder of this series. All correspondents are heartily thanked for their letters of encouragement and information.

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Antiquarian Notes

TO

“*Vestiges of Protestant Dissent*”

1900.

NOS. X. AND XI. CENSURING OF JOHN BINGHAM.

On 25th November, 1695, Convocation of the University of Oxford published a decree censuring as false, impious, and heretical the doctrine preached before the University by the Rev. Joseph Bingham, M.A., Fellow of University College, on the previous Festival of St. Simon and St. Jude, in his celebrated tritheistical sermon.

Paul's Alley, Baptistory

Walter Wilson in his account of the General Baptist Society, formerly worshipping here,* gives a brief account of this once famous Baptisterion, extracted from Crosby's *English Baptists*, iv, 166, and adds that in *the meeting house was kept a register of all the persons baptized, and by whom it was performed.*

This register I have lately had the pleasure of examining, and feel sure some account of it will be of interest. It is in the Muniment Room

**Dissenting Churches*, 1808, iii. 228.

of Bethnal Green Road Chapel, amongst the archives of the General Baptist Assembly there stored.

It is a thick volume, 8 in. by $12\frac{1}{2}$ in. tall, bound in bright green, limp vellum, and lettered on both sides BAP. Though slightly mutilated at the end, by the partial tearing out of a few leaves, it contains entries from 19 October, 1716 to 19 December, 1788, and originally ran on to 25 December, 1793, this being the last date on a fragment of the end leaf.

Its written title page runs:—

*The Register Booke
Containing A Register of the Name
of every indeividual person Baptized
also the Baptistory made Dr. and Cr.*

*And
An Inventory of all the Garments
furniture and Uttercells*

Belonging thereunto

*With
An Alphabet for the more Ready
finding out of any Name
London 19th October 1716.*

The inventory of the contents of the “three good rooms for the convenience of dressing

and undressing" has not, so far as I am aware, been previously printed.

*An Inventory of all the Garments | furniture
and Uttercells in the Severall Roomes Belonging to
the Baptistory | —viz^t |*

Two new Callemanco Black Gowns for the minister
One old Callemanco Black Gowne for the minister
One Striped black and white wrapping Gown for Ditto
Two Callemanco black Wast Coates for the minister
Two paire Callemanco black Breeches for Ditto
Three Sashes (2 Woosted and 1 Crape) for the minister
Two paire Black Woosted Stockins for the minister
4 Sinamon & 2 Sad Collour'd Serge Coates Lined wth bayes for men
five paire Ditto Breeches
four paire Collour'd Woosted Stockins for men
One Long Table and frame and
Two Long formes of same length
One Slate, Lined, at the end of the Table
One Brass Wyer Chimney Line fastned to 2 brass peggs
Ten Brass peggs for hatts
Four new Cane Chaires fashionable
One Leaden pump & Iron handle with a Lead pipe to Carry the
water into the Baptistory
Two Closetts with wooden peggs for Cloths and
Two Locks and Keys to the Clositt doores
Two Dores to the Roome with Two Locks & Keys to them
One white earthen Chamber pott 6d.
One Stove grate with Tongs poke & one fyer Shovell in the Chimney
£1 10 3
One paper Book bound in Green Vell.
to enter the Names of p'sons Baptized &
Ministers Licences 6/6
One pr of Bellows 2/3
Two Green Curtins Rodd & pullys & Line for ye Window 10/-
One Looking Glass, black framed and
One black Table with 2 Drawers partitioned £1 10 0
Three Combs, Ivory, Box, and horne 1/-

In the Roome next the Garden Court West

The Inventory Continued viz |

In the Middle roome behind the pulpit

Four fashionable new Cane Chaires wth backs
Five brass peggs for hattis
One brass knob to fasten the Line of the Window
One Closett under the pulpitt Stayers and
One Brass Ring wth hatch to the dore of it
One white earthen Chamber pott 6d.
One Lock and Key to ye dore opening into the Meeting
One Lock and Key to the Baptistry dore and
One Iron Boults on the out side of the same
Two Iron Doggs for the Chimney

 In the Roome next the passage to the |
 meeting house East, called y^e Womens' roome

Four Serge Sinamon Gowns
Four Serge Sinamon Coloured petticoats } *for Women*
Four pr Tickin Women Shoes
Four pr Wosted Women Stockins
Twelve new Diaper Napkins marked BAP 13/6
Three Saile Cloth Aprons marked BAP 5/6
Four fashionable new Cane Chaires wth backs
Two Clossitts wth Shelves & wood peggs for Cloths and
Two Locks and Keys to the dores of the same
One Lock and Key to the dore next ye Meeting house
One Lock and Key to the dore next ye Midle Roome
One Lock and Key and } *the Dore opneing into ye yard*
Two Iron Boults to
One Duble Locke and Key to ye outward yard Dore
And wooden peggs for Cloths Round the yard
five brass peggs for hattis and
One brass Chimney Line fastned to 2 brass peggs
One white earthen Chamber pott 6d.
Two Washing Tubbs 6/-

Crosby tells us that the *Baptisterion*, or cistern
 was fixed just before the pulpit, the sides and
 bottom of which were made with good, polished
 stone, and round the top was put a kirb of
 marble, about a foot wide, and round it, at
 about a foot or two distance, was set up an iron

rail of handsome cypher work. Water was supplied from a well at the top of which was fixed a leaden pump, a pipe going thence into the bason; at the bottom a brass plug was fixed so that the water ran off, after use, and returned to the well.

The expense of making this baptistory amounted to more than £600, and was defrayed chiefly by *Thomas Hollis, junior, and John Hollis, Cittizens and Drapers of London*. Copies of the articles of agreement, and leases between these two good friends to the Baptists, and *John Kinch of London, Distiller, Richard Drew, Cittizen and Merchant Taylor, and John Darby, Printer*, are entered in the register, under date of 23 June 1716.

[1] Kinch, Drew, & Darby by virtue of two leases, dated 1702 and 1716 are entitled to hold all that messuage now used as a meeting-house or place of Divine Worship, for a congregation of Protestant Dissenters, of the Baptist pusuation, situate in Paul's-Alley, in the parish of S^t Gyles without Cripple-gate.

[2] Kinch, Drew & Darby at request of T. & J. Hollis agree that a "publick Baptistory, or place for Baptising adult persons shall be built, together with three rooms for the

greater convenience, the one for the use of the minister who is to baptize, and the other two distinctly and separately for persons of each sex y^t are to be baptized."

- [3] Kinch, Drew & Darby pay £40 for procuring further term in the premises granted by lease dated 27 April, 1716, and are computed to lose some rents from the part appointed for baptistory, say £20; they advance and pay T. & J. Hollis £40; and are "contented to sink and contribute the several sums, say £100 towards the making of the baptistory" and T. & J. Hollis "agree to defray all the surplus charge."
- [4] Baptistory, meeting-house, and pulpit shall from time to time, (except on Lord's Days between 9 a.m. and 5 p.m.) "be used by any minister or preacher of the gospell (duly and loyally qualified), lycenced or authorized" by T. & J. Hollis "for baptizing, preaching, and other acts of Divine Worship."
- [5] "Two shillings at least per person, for every person that shall be baptized" to be paid at the time of baptism.
- [6] Neither T. & J. Hollis, nor any minister or person licensed by them shall remove,

alter, or deface the meeting-house, or baptistory.

[7] T. & J. Hollis, or executors may give licences or powers for the use of the baptistory "unto such ministers, preachers, or pastors of congregations (being qualified) as they shall see fit." Licences thus granted to be entered into the book kept for that purpose by Kinch, Drew, and Darby, who are to give an attested copy of licence and entry to such ministers as shall desire the same for the use and service of their respective congregations.

The deed was executed in the presence of John Wildman, and Alex. Wallace, Messengers to the Union Fire Office, and was copied into this register by Daniel Stanley.

Licences were granted by T. and J. Hollis, of Minorities to:—

Rev. Joseph Masters	-	on 19 Oct. 1716
„ Thos. Harrison, of Little		
Wild St.	- -	on 1 Nov. 1716
„ Richard Allen	-	on 24 Oct. 1716
„ Mark Key, of Devonshire		
Square	- -	on 21 Nov. 1716
„ Abraham Mulliner	-	on 28 Nov. 1716

Sheffield, UPPER CHAPEL.

(Concluded from p. 76.)

Haynes' register is a thick volume, $7\frac{1}{2}$ -in. by $9\frac{1}{2}$ -in. tall, bound in vellum back and green cloth sides. It begins on 4th May, 1745, and contains:—

April 9, 1747, John, the son of Rev^d. Mr. F. S. Wadsworth and Mrs. Elizth. Wadsworth.

Sep. 27, 1748, Robert Wild, the s. of Rev. Mr. Samuel Moulton and his wife, of Rotherham.

March 11, 1752, Silvester, the s. of Rev. Mr. Wadsworth and Mrs. Elizth. Wadsworth.

May 29, 1752, Mary, the dau. of Rev. Mr. Moulton and Mrs. Bridget Moulton.

June 12, 1755, William, the s. of Rev. Mr. Wadsworth and Mrs. Eliz. Wadsworth.

Haynes' last entry is on 9 August, 1758; when follow on those by John Dickenson, from 1 Jan., 1759 to 25 Dec., 1766, and those by Joseph Evans, from 4 Oct., 1783, to 20 Jan., 1799; whose entries from the beginning of his Sheffield ministry in 1759 to the end of 1784 are made in a thin memorandum book, bound in limp red leather, which was accidentally overlooked when the registers were deposited with the Commissioners in 1837, and was found amongst the papers of Mr. Palfreyman (the solicitor to whom the business of transmitting the registers was entrusted by the minister and

trustees) after his death in 1846. A note inserted in it reads: *I well remember it in the hands of Mr. Evans, and can bear the most decided testimony to it being throughout in his own very peculiar handwriting. Joseph Hunter, January 31, 1847.*

Benj. Naylor's entries run from 6 Dec., 1785, to 14 Jan., 1804, in this same register as Haynes and Dickenson. William Whitelegge, minister at Fulwood, enters six baptisms between 13 Aug., 1805 and 30 Jan., 1806; after which come those by Dr. Nathaniel Philipps, from 18 April, 1806, to the last in the book on 29 June, 1837. His family entries, also registered at Dr. Williams's Library, are:—

Elizabeth, dau. of Nathaniel and Elizabeth Philipps (late E. Harmer, spinster), b. at Attercliffe, 22 Ap. 1806; bap. 15 March, 1807.

Nathaniel Richard, b. at Attercliffe, 23 Oct. 1807; bap. at Attercliffe.

Fane, b. at Broom Bank (Crook's Moor) 27 Ap. 1811; bap. at Ipswich.

Anna, b. Broom Bank, nr. Sheffield, 8 Sep. 1816.

Hephzibah Emma, b. Broom Bank, 6 July, 1820.

The Register of Funerals at the Upper Chapel in Norfolk Street is contained in two marble paper

covered memorandum books, and extends from 19 Feb. 1812 to 25. Dec. 1836.

On 28 Oct. 1812, Rev, Ebenezer Aldred, late minister of Great Huckley (sic), aged 77.

On 30 Nov. 1824, Elizabeth Lees, relict of the late Wm. Lees, Governor of Hollis' Hospital, age 72 years.

The burial entries were evidently made by the clerk or sexton.

Rev. Edward Williams, Nottingham.

An Interesting Memento.

The Rev. Benjamin Carpenter in his Account of Presbyterianism in Nottingham [1862] p. 155, says—

"In 1750 the Rev. Edward Williams removed from Hampstead to take up his residence at Nottingham, where he lived for the rest of his life, a period of nearly fifty years Mr. Williams's name often appears in the Chapel Register for several years after this time, so that Mr. Eaton appears to have availed himself of his services, though he was not engaged as his colleague. Latterly he preached at Ilkeston, a town nine or ten miles from Nottingham, and anecdotes are related shewing the punctuality and readiness with which he performed the duty, riding in all weathers through a rough country with bad roads, and attended by his manservant, of whom he was often more careful than of himself. He died universally respected for his benevolence and worth in 1787."

Never having seen his handwriting, I had long cast about for some personal memento of this minister, and a short time since was so fortunate as to find his Register of Baptisms, 1735-1783 amongst the non-parochials in Somerset

House, under the heading of Ilkeston. It is a thin memorandum book, 5-in. by $7\frac{1}{4}$ -in. tall, in limp red leather. It contains his record, in a firm neat hand, of 278 baptisms, beginning on 27 July, 1735, when he baptised John Ward, in King John's Court, London; followed by others in $173\frac{8}{9}$ and $174\frac{2}{3}$ in Bartholomew Close and Hatton Garden Meetings. From 3 Aug., 1742 to 5 July, 1747, he records 21 baptisms at Cirencester, and on 26 Dec. 1750 he begins his series of 139 baptisms at Nottingham, the last of which he entered on 14 February, 1783. At Ilkson (*sic*) he records 31 baptisms between 24 Nov. 1751 and 4 May, 1777; and there are numerous entries of occasional baptisms at Cossal, Radford, Loughborough, Kirk Hallum, Cathorp, &c.

The register passed into the hands of Rev. Thomas Owen, who in it says:—*My ministry commenced at Ilkeston and Findern in Aug. 1787 and expired in February, 1791*; during which period he has eight entries. From 1 June, 1808 to 24 Sept. 1809 are a few entries by Rev. John Grundy, and the record ends with three at Ilkeston by Rev. Mark Whitehouse, from 1 Dec. 1811 to 9 Jan. 1820. On 15 May, 1775, Mr. Williams baptised *George, s. of Rev. George and Sarah Walker, Nottingham*. A transcript of all his entries is now in the Editor's hands.

THE END.



was brave enough to preach from the words, "But none of these things move me, neither count I my life dear unto myself." !

In 1780 Dr. Priestley was in Dudley, when he preached at the Double Lecture.

Our readers must turn to these interesting pages themselves; Leicester, Birmingham, Coseley, Evesham, Kidderminster, Kingswood, Lyé, Oldbury, Stombridge, Warwick, West Bromwich, Wolverhampton, and other places have full chapters to themselves.

In every way the volume reflects the highest credit upon the *Herald* Press, which has reason to be proud of the manner in which it has turned out the portly volume, the antique canvas binding being extremely appropriate to the subject.

We understand that any signed copies remaining after the subscribers have received theirs will be sold in order of application; may we, as thoroughly conversant with the increasing interest now given to old Dissent, urge our readers to lose no time in securing copies of this exhaustive book; for we let no secret out when we say that during the ten years which have elapsed since Mr Eyre Evans published his first volume all copies have been taken off his hands, and advanced prices are now frequently offered in vain for his works.

As the issue is limited to 100 copies, we strongly urge local libraries to follow the example set by the Birmingham and Manchester Central Reference Libraries and see that no time is lost in adding a copy to their shelves for the benefit of present and future students. Such books as these get scarce at once, and when stray copies come into the market command and get a far higher price than the original modest one. A word to the wise and to those in authority on this matter will not be taken amiss. We congratulate Dudley on the public spirit and enterprise which have given it such a valuable and lasting possession at the hands of Mr Rollason.

ANTIQUARY.

Extracts from letters received by Mr Rollason on "The Old Non-parochial Registers of Dudley:—

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George W. Marshall, Esq., LL.D., F.S.A., Rouge
Croix Pursuivant-of-Arms.—"I congratulate you on such a good and useful book."

TWO IMPORTANT WORKS

ISSUED BY THE

"HERALD" PRESS.

HISTORY OF MIDLAND CHURCHES.

MIDLAND CHURCHES, a History of the Congregations on the Roll of the Midland Christian Union, attempted by George Eyre Evans, some time minister at Whiteburch, Salop.—*Herald Printing Works, Dudley, 1899, price 21s net*

In this quarto volume of nearly 300 pages we have the histories of some 30 churches and congregations in the Midlands, the majority of them dating back to their foundation, immediately after the ejection of the 2000 ministers on Black Bartholomew's Day, 1662. Mr Eyre Evans is the author, or editor, of many kindred works, including the "Record of the Provincial Assembly of Lancashire and Cheshire," "Vestiges of Protestant Dissent," and "Colyton," a chapter in the history of Devon, being the account of the Old and George's Meetings, Colyton, of which ancient congregation Mr Eyre Evans's father was for many years minister, and where the author was born and bred.

This book is a subscription work, and not the least interesting part, and one which will increase in interest as the years roll on, is the printed list of subscribers, the names including those of many of the most prominent ministers in the Unitarian body, the Church of England, Principals and Professors in Oxford, Stonyhurst, Curmarthen, and Aberystwyth Colleges, and amongst the laity, representatives of the well-known families of Beale, Caddick, Fenton, Johnson, Lee, Martineau, Nettelford, Phelps, Watson, Wood, &c., &c.

Dating as this book does for the first time with an extensive history of the Dudley Old Meeting, Baylies and Paton's Schools, Bank Society, Double Lecture, and Inbudge Rural Ground, we confess to a sense of regret and astonishment that, except for one name, not a single resident in Dudley nor any local library will be found amongst the subscribers. This is to be more regretted from the fact that Mr Eyre Evans has had exceptional facilities of dealing with this phase of Old Dissent in Dudley, and has given a plate of the Old Meeting and autographs of five of its ministers, including those of the excellent J. Hays Brassey, and the well-remembered local benefactor, Dr. Palmer, afterwards Her Majesty's Treasurer for Dominions.

The frontispiece is a representation of Baxter's Pulpit now in the Vestry of the New Meeting, Kidderminster, where Dean Stanley, when visiting the Baxter Statue in that town, gave a short address from it.

For reliable materials for his work, which has engaged Mr Eyre Evans' time for nearly ten years, he has gone in most cases to original manuscripts and records, with the satisfactory result here giving us, for the first time, very much that is new and valuable on the subject in order treatment.

In the "Author's Note" he deals with the pressing need of a Non-Parochial Register Society, which shall work on lines similar to that of the Parish Register Society, and he gives numerous quaint extracts from various registers, dating so far back as 1676-7.

We have only space to allude more in detail to Dudley, and the Old Meeting house first opened in 1702, and burnt by rioters in the Sacheverell tumults, on 18 July, 1715, when the mobbe came on to Dudley, and the town mobbe joined them, crying "down with the Roundheads, and for 'Higgle Church and Dr Sacheverell.'" The mobbe broke down the gates, and about eleven o'clock at night set fire to the two great pillars that bore up the roof, which fell at two o'clock. Parliament granted £510 12s 4d towards its rebuilding.

Immediately after the disgraceful riots in Birmingham in 1791, which drove the great and learned Doctor Priestley from that town, which years afterwards, erected the statue to his memory in front of the "Municipal House a Dudley minister, in the person of the Rev. Wm Denny Wood, of the Old Meeting, was brave enough to preach from the words, "But none of these things move me, neither count I my life dear unto myself."

In 1780 Dr. Priestley was in Dudley, when he preached at the Double Lecture.

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DUDLEY REGISTERS.

THE OLD NON-PAROCIAL REGISTERS OF DUDLEY—edited by Arthur A. Rollason, member of the Parish Register Society, etc. Dudley—printed by the *Herald Press*, 1899, price, 10 6 net.

To the parish of Dudley belongs the unique distinction of being the first in Great Britain to have all its old non-parochial registers printed in one useful volume, edited by a Dudley resident and printed by a Dudley firm.

This volume is of interest in many ways, it is evidence in itself of what can be done in this direction by one individual, it gives an enormous amount of the most valuable local information, without the trouble of a visit to London for the purpose of consulting the original registers stored in Somerset House, and it proves conclusively the need of a society which shall edit many of these 17th and 18th century registers, in a way similar to that undertaken by the Parish Register Society for the printing of various old parish church registers.

Mr Rollason's book has once and for all covered the ground so far as Dudley Parish is concerned. The Registers printed are those of the Society of Friends, 1656-1827; the Presbyterians, worshipping in the Old Meeting, 1743-1837, the Independents, in King Street, 1805-1837, the Wesleyan Methodists, in King Street, 1804-1837, the Baptists, in New Street, 1816-1837, and the Methodist New Connexion in Wolverhampton Street, 1829-1837. Mr Rollason has prefixed to every register some historical account of the congregation to which it belongs as well as giving a small print of the place of worship.

Of more importance perhaps than all this, to the antiquary, genealogist, and student, a reliable index of surnames is included in the volume, thus showing at a glance whether a family wanted or is not to be found in these registers.

Another valuable feature in the book, which future editors will do well to adopt, is the printing on one side only of the good paper used, thus leaving a blank sheet opposite every printed one for any notes which it may be found necessary to insert.

The earliest entry is that of the birth of Thomas, son of Henry Ford, on the 12th day, of the 8th month (i.e., October, the year then beginning in March), 1656.

It may seem strange to think that marriages were legal and took place in a Nonconforming place of worship, before the Dissenters. Marriage Act of 1754, was passed in 1837. Before the Marriage Act of 1754, a marriage, for religious reasons, of a non-conformist constituted a binding marriage, though not celebrated in a church.

At the common law the presence of a priest in holy orders was essential. The Quakers (to use the familiar but not exact term) were, however, held in enough to ignore the Church, even in the rites of marriage. The Marriage Act of 1754 was passed to put an end to irregular marriages, and reported system of unions such as those of Quakers to be adopted, and made it compulsory that marriages should be solemnized in the Church of England. The marriages amongst Quakers, or Jews, whose both parties were Quakers or Jews, were expressly excepted from the Act. The Act of 10th of June, 1837, removed all prohibition as to the validity of the marriages solemnized before 1st July, 1837, according to their usage, by enacting that such marriages were and are good in law, provided both parties were Quakers or Jews respectively.

The first marriage here recorded is that of Robert Naylor to Rebecca Ford both of Dudley, on 25th, 11th month, 1662.

Next to the Quakers, the registers of the Old Meeting are the oldest local non-parochial, and begin with the baptism, by the Rev. James Hume, on 10th May, 1743, of Anne, daughter of John and Rachel Foxall, of Gornal Wood.

The high box volume of 83 pages compiled by Mr Rollason has added a number of most valuable genealogical and antiquarian notes referring to the marriages of parents, their standing and profession, &c.

One especial point particularly attracts the notice of the writer, who has no local connection with Dudley or its neighbourhood, and that is the very superior way in which the *Herald Press* has turned out the work entrusted to it. Care and attention have been freely bestowed on every entry, and there are many hundreds of them—we speak advisedly, having already compared most of them with either the original registers or the direct transcripts. Too much stress cannot be laid upon this most necessary qualification. Paper, type, binding and general get-up reflect the highest credit upon the printers.

As the issue is limited to 100 copies, we strongly urge local libraries to follow the single set by the Birmingham and Manchester Central Reference Libraries and see that it is not lost in adding a copy to their shelves for the benefit of present and future students. Such books as these get scarce at once, and when stray copies come into the market command and get a far higher price than the original modest one. A word to the wise and to those in authority on this matter will not be taken amiss. We congratulate Dudley on the public spirit and enterprise which have given it such a valuable and lasting possession at the hands of Mr Rollason.

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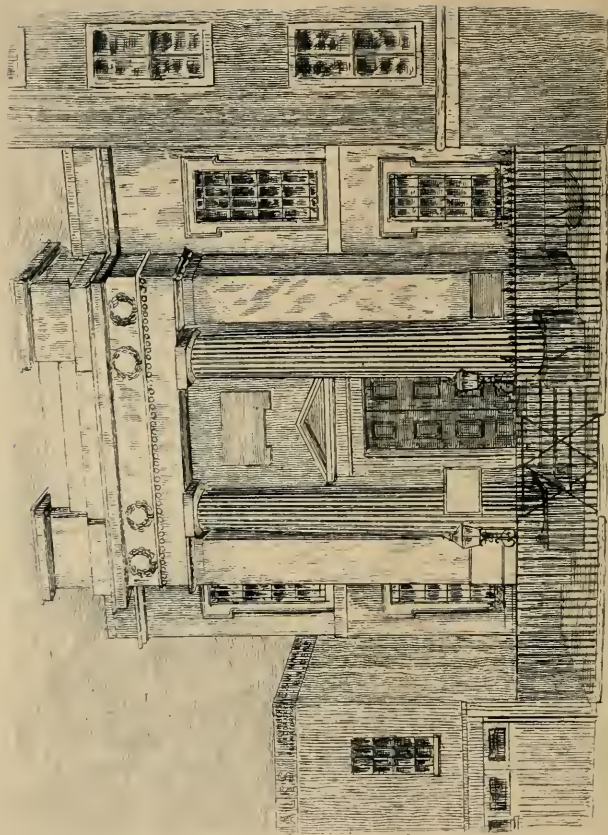
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PORTLAND STREET.

LITTLE PORTLAND STREET CHAPEL.

(Autumn, 1898.)

The scene of Dr. Martineau's London ministry.

Antiquarian Notes

1900-1902.

CONDUCTED BY

George Eyre Evans.

AUTHOR OF

‘WHITCHURCH OF LONG AGO,’ 1893 ; ‘RECORD OF THE
PROVINCIAL ASSEMBLY OF LANCASHIRE AND CHE-
SHIRE,’ 1896 ; ‘VESTIGES OF PROTESTANT DIS-
SENT,’ 1897 ; ‘COLYTONIA, A CHAPTER IN THE
HISTORY OF DEVON,’ 1898 ; ‘MIDLAND
CHURCHES,’ 1899 ; ‘HOUSE OF PETERWELL,’
1900 ; ‘ABERYSTWYTH : ITS COURT
LEET,’ 1902.

KIDDERMINSTER :

PRINTED BY THOMAS BROOKE, PITT'S LANE.

This is the signed copy, no. 15 belonging to

J. Hilbert Swann

Geo. G. Swann

NOTE.

The contents of this periodical pertain mainly to men and matters connected with the churches on the roll of the National Conference (founded 1882), the historical outlines of which were given in 'Vestiges of Protestant Dissent,' published in 1897. Most of the items appear here in print for the first time.

For encouragement and support—literary, financial, sympathetic—the conductor is again indebted to many friends, the Revs. Dendy Agate, B.A., W. Blazeby, B.A., Rees Jenkin Jones, M.A., Principal Walter J. Evans, M.A., Messrs. Hy. Ashwell, Edw. Caddick, John Clarke, R. D. Darbishire, F.S.A., Charles Fenton (Acting Hon. Secretary of Conference), James Groves, Richard Heape, J. Slater, Francis Nicholson, F.Z.S., Arthur A. Rollason, Jas. Ward, J. Hibbert Swann, E. Vincent Wareing, Jas. C. Warren; the Guildhall Library, London, per Mr. Charles Welch, F.S.A.; the Manchester Free Reference Library, per Mr. Charles W. Sutton, M.A.; and the Cardiff Free Reference Library, per Mr. John Ballinger, being of the group.

Should the call for a further volume be forthcoming, it will contain articles from the pens of

the Rev. Wm. Geo. Dimock Fletcher, M.A., F.S.A., on the Heraldry of the Memorial Brasses formerly in the Presbyterian Chapel, Whitechurch, (now in the adjacent Church of the Saviour); also the Baptismal Register of the Octagon Chapel, Liverpool, and the Burial Register of the Hospital St. Presbyterian Chapel, Nantwich, of which Dr. Priestley was once the minister; as well as a continuation of the notes gleaned in the muniment room of the General Baptist Assembly, which began in volume I. with the List of Students of the G.B. Academy. Other interesting items will be long and valuable letters previously unpublished, written by the Revs. Dr. Martineau, John Kenrick, F.S.A.; Chas. Wellbeloved, Thos. Belsham, Geo. Kenrick and John Hamilton Thom.

For the loan of the frontispiece copper-plate of Little Portland Street Chapel, the scene from 1859 to 1873, of Dr. Martineau's London ministry, thanks are tendered to its draughtsman and engraver, Mr. Arthur Weight Matthews.

Aberystwyth,

31st December, 1902.

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FINCHER FAMILY,
ALLOSTOCK CHAPEL,
REV. GEO. SMYTH,
MALTON CHAPEL.

ANTIQUARIAN NOTES:

MAINLY OF MEN AND MATTERS

CONNECTED WITH THE

Churches

ON THE ROLL OF THE

National Conference.

FOUNDED A.D. 1882.

1900.

VOL. II., No. I.

Subscription, five shillings & sixpence yearly.

Subscribers are invited for Vol. II.

GEO. EYRE EVANS,

Editor,

ABERYSTWYTH.

IN PREPARATION.

“ Aberystwyth, It's Court Leet, 1690-1836,”
from the original records placed at the Editor's
disposal by the Mayor and Corporation.

Antiquarian Notes.

1900.

VOL. II.

No. I.

The Fincher Family.

GENEALOGICAL AND OTHER NOTES ;

COMPILED BY

• ARTHUR A. ROLLASON

(*Parish Register Society*).

The Rev. William Fincher, ejected minister of Wednesbury, was one of the founders of the Old Meeting, Birmingham.

The Fincher family was long seated at Shelve or Shell, near Himbleton, Worcestershire. After the dissolution, Shelve was given to Ralph Sadler, and in 3, Edward VI. (1549) it passed to Thomas and Richard Fincher, part of it went with Elizabeth (daughter of Richard Fincher) to her husband, Mr. Ralph Lench ; the other part remained with the Fincher family for over two hundred years.

Mr. Ralph Lench, aged 30, at the Heralds' Visitation of the County of Worcester in 1569, was the son and heir of William Lench, by Elizabeth, daughter of Ralph Sheldon of Beoley. The Sheldons of Beoley were and continued for many generations a great county family. They were descendants of a very remote Ralph Sheldon, of Rowley Regis. The Lench family too claimed descent from an old Worcestershire family of the same name, which held lands in Worcestershire in the reign of Edward III. For the pedigrees and arms of these two ancient families see 'The Visitation of Worcestershire, 1569,' Harleian Society's Publications, xxvii., and other works.

The wills of Sibilla Fincher, of Himbleton (1546), and John Fincher (1587) are in the Worcester Probate Registry.

At the Heralds' Visitation of Worcestershire in 1682-3, the Finchers of Shelve claimed these arms:—BENDY OF SIX OR AND SABLE A FESS ERMINE.

John Fincher de Shelve, who died about 1663, nigh 80 years of age, married Elizabeth Hanbury, of Hanbury, and sister to Francis Hanbury, another ancient Worcestershire family. On the Tables of Benefactions in Himbleton church is the follow-

ing :—" Mr. John Fincher gave a silver cup, ' weighing eight ounces, in the year of our Lord ' 1656, which, in the year 1688, was, by the addition ' of more mettle (*sic*), altered into a fair silver ' chalice and paten, for the more decent use in the ' celebration of the LORD'S SUPPER, amounting in ' weight to seventeen ounces and upwards." The inscription on the chalice is :—" Mr. John Fincher's GIFT TO THE PARISH OF HIMBLETON, 1556 ; augmented 1688." Inscription on paten :—" Himbleton, 1688."

(To be continued).

Allostock Chapel.

BY
THE EDITOR.

There is in custody of the Registrar General of Great Britain, in Somerset House, London—where I saw it on 25th January, 1900— a long, narrow book, 17 in. tall by 6 in. broad, with red leather back, and green cloth sides, in which parts of the original vellum binding are inserted, A written note on modern paper states that :—

This book refers to the affairs of the Dissenting Chapel, at Allostock, near Knutsford, in Cheshire.

The Allostock Chapel is at this date used by the Unitarians.

The book came into the possession of Mr. Alfred Holt, of Liverpool, as heir of Mr. John Long, of Grove House, Knutsford, who died June 17th, 1889. Mr. Long had been trustee of the Chapel for many years, and his ancestors before him.

It is believed that Robert Clive, afterwards Lord Clive, was pupil during 1738 and 1739 of the Rev. William Turner, who is recorded as having been Minister of the Chapel at that time.

ALFRED HOLT.

Liverpool,

November 12th, 1889.

This book—of which I have taken a complete transcript—contains numerous entries of interest in the early years of the life of the nonconforming society, which has worshipped on this spot from the year 1690. The register of 'Marriages' extends from 10 June, 1690, to 22 April, 1701; the 'Baptizmes and Births' from 23 Feb., 1689, to 2 Dec., 1755; and the 'Burialls' from 20 Nov., 1690, to 24 Aug., 1755. It also includes the Covenant, with 23 signatures; the list of 'Those that joyned to the Church,' with some 182 names attached; Briefs; and Biographical Notes on various ministers

from 1705 to 1766. Particulars of some of these records are here given :

'The Church of the Word gathered in order March the 2nd, 1689.'

Memorandum : That wee, whose names are subscribed, being (through grace) made sensible of our want of Gospell order and priveledges doe unanimously agree to joyn together (the Lord assisting) for the enjoyment of Gospel order and priveledges.

MR. JOSIAH STRINGER [The only place in vol. where this name occurs].

ROGER TURNER [Ditto].

JOHN TASKER [m. Elizabeth Smallwood, 18 May, 1694 ; issue, Mary, b. 1695, Sarah, b. 1697, Elizabeth, b. 1700 ; d. 4 March, 1701].

GEORGE STRONGETHARM [Only place where this name occurs ; other entries refer to various members of the Strongetharm family].

THOMAS VERNON [d. 7 Nov., 1695].

WILLIAM HIGGINSON [d. 7 Jan., 1691].

MATTHEW DEANE [m. Mary Whishaw, 26 July, 1694 ; issue, Ralph, b. 1695, Matthew, b. 1697, Mary, b. 1699, Elizabeth, b. 1701, Joseph, b. 1704, John, b. 1705 ; d. 9 April, 1728].

JOHN NORBURY [No further mention of his name ; 'Widdow Norbury' is amongst the names of those who joined the church].

RICHARD WHISHAW [m. Mary Amson, 11th Augt., 1690 ; issue, Joseph, b. 1695, Mary, b. 1698, Elizabeth, b. 1701, Richard, b. and d. 1705, Richard, b. 1706-7].

EDWARD STUBBS [issue, Alice, d. 1690, Edward, d. 1690].

THOMAS JACKSON [issue, Mary, b. 1691, Matthew, b. 1694, Ellen, b. 1701 ; d. 6 Feb. 1700-1].

EDWARD KENERLEY [issue, Joseph, b. 1691].

ISAAC STREET [No further mention of this name].

RICHARD BARTINGTON [d. 24 Feb., 1700].

GEORGE FALLOWS [m. Lidea Beard, 6 July, 1690 ; issue, George, b. 1691, Nathaniel, b. 1694, John, b. 1701, Sarah, b. 1703].

JOSEPH STEELE [issue, Thomas, b. 1689, Mary, b. 1691, Samuel, b. 1692-3, Nathaniel, b. 1697-8 ; 'Hannah, wife of Joseph Steele,' d. 26 July, 1708].

MRS. MARGREET STRINGER } [No further mention of
MARY WHISHAW, Widdow } these names].

ELLIN HALLE [d. 5 Nov. 1702].

MARGREET FALLOWS [No further mention of this name].

HANNAH STEEL [*ut sup.*].

ELIZABETH NORBURY [wife of John Norbury, *ut sup.* ?]

ANNE STRONGETHARM [wife of Geo. Strongetharm, *ut sup.* ?]

(*To be continued*).

Rev. Geo. Smyth, M.A.

He was minister at Gravel Pit, Hackney, from 1716 to 1746. These entries referring to him and his family are taken from the Register Books of the Church of St. John at Hackney, which contain also numerous records of baptisms by Robert Billio, Matthew Henry, and Thomas Mole.

Thomas, s. Rev. George Smyth, bap. 9 April, 1722.

George, s. Rev. George Smyth (by his father), 15 Feb., 1732.

Benjamin, s. Stump Brooksbank, Esq., b. 27 July, was bap. (as reported) by Mr. Geo. Smyth, 15 Aug., 1738.

Rev. George Smyth, A.M., Dissenting Minister, buried 16 May, 1746. [Dr. Chandler preached his funeral sermon.]

It seems to have been the custom of the Vicars of Hackney to enter *according to information*, or *as information is given*, in the Church Registers, various baptisms performed by the ministers at Gravel Pit Chapel. Occasionally the Vicar of the

parish must have been present at nonconforming baptism, for an entry preserves the fact that on *24th Oct., 1774, Thomas, s. of Dr. Thomas Dawson was baptized by Dr. Price, in the presence of the Vicar.*

Malton Presbyterian Chapel.

The two thin registers contain numerous items of interest, mainly from the pens of the Revs. John Meldrum and John Bartlett, who possessed the art of making their records give side lights on various matters of the eighteenth century. On 6 Nov., 1778, *William, s. of John Wells, latter, was baptized in the Chapel, at the preparation before the Communion, by our own Minister.*

On 17 Aug., 1780, *Christopher, s. of Christopher West, Butter Searcher, in the parish of Norton, was born.*

On 15 Dec., 1781, *Thomas Harrison, an elder of this Church, died in the faith, and was buried in the parish church yard ; there was a sermon the Lord's Day following from Isa. 57, 1.*

Mary Bickers died in the Lord, and was buried in the Chapel yard. Margeret Webster died very comfortable, and a sermon was preach'd the

Sabbath Day following, the text chosen by herself, which was 2 Tim., 4, 7, 8.

Robert Bielby d. 22 July, 1810 ; formerly of New Malton, Gentleman, and was buried in his family vault within the chapel. The Rev. Samuel Bottomly, of Scarborough, in conformity to an agreement entered into between him and the deceased man, more than twenty years before, performed the funeral service, and preached a sermon very suitable for the occasion, from Eccl. 12, v. 7. The congregation was large, and appeared to be very attentive indeed.

Like many other ministers, before and since, Bartlett uses his register for receipes, private accounts, extracts from books, &c. Here is one of them. *April 17, 1793. Extract from a Book call'd a Catalogue of 500 celebrated Authors of Great Britain, now living :—*

“ADDINGTON, STEPHEN, D.D. A person who has been much concerned in the education of youth. He, with specious abilities is reported to have carefully modelled these abilities to the meridian of a coterie of canting old women ; so has published several pious pamphlets full of Grace and Edification. He is also concerned in a presbyterian hot-bed for the instruction of Grown Gentlemen in all sciences in the course of a year. In London, what gay chop-house signs in the streets, but the only sign here is of nothing to eat.”

After this, who will say that registers are invariably dull and prosaic ?

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The appreciative welcome given to volume I. by a small circle of Antiquaries, Librarians, and Historians interested in old Dissent is such as to warrant its continuance. Additional subscribers would mean an increase of printed matter in every issue,—for which there is ample original matter available. The Rev. W. G. D. Fletcher, M.A., F.S.A., contributes articles dealing with the Heraldry of the Memorial Brasses, formerly in the Presbyterian Chapel, Whitechurch, Salop; Mr. Arthur A. Rollason deals with the family of the Rev. Wm. Fincher; Mr. J. Hibbert Swann with the Black Friars' Chapel, Canterbury; whilst notes gleaned from the MSS. in the muniment room of the General Baptist Assembly; from early registers; and other sources will find place.

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All communications to EDITOR, *Antiquarian Notes*,

ABERYSTWYTH.

FINCHER FAMILY,
THE FREE CHRISTIAN UNION, 1867—1869,
ALLOSTOCK CHAPEL, MARRIAGES, 1690—1701,
REV. DANIEL LOWE,
BLACKLEY CHAPEL.

ANTIQUARIAN NOTES:

MAINLY OF MEN AND MATTERS

CONNECTED WITH THE

Churches

ON THE ROLL OF THE

National Conference.

FOUNDED A.D. 1882.

1900.

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GEO. EYRE EVANS,

Editor,

ABERYSTWYTH.

IN PREPARATION.

“Aberystwyth, It's Court Leet, 1690-1836,”
from the original records placed at the Editor's
disposal by the Mayor and Corporation.

Antiquarian Notes.

1900.

VOL. II.

No. II.

The Fincher Family.

GENEALOGICAL AND OTHER NOTES ;

COMPILED BY

ARTHUR A. ROLLASON

(Parish Register Society).

(Continued from p. 3.)

John Fincher had a sister Isabel, who married John Twitty, of Claines, near Worcester (son of Roger Twitty, otherwise Twiddy, of Himbleton). Isabel Twitty's son, Thomas Twitty, was one of the Rulers of Clifford's Inn, and Clerk of the Peace for Worcester. His son George, on the resignation of his father became Clerk of the Peace for Worcester. Many of her descendants graduated at Oxford and held good positions in the Church and the Law. The Twitty family who settled in Worcestershire was a younger branch of the Tweedy family of Essex.

The issue of John Fincher de Shelve by Elizabeth Hanbury, his wife, was seven sons and five daughters :—

- (1) John Fincher, was a clerk to Judge Green and an Attorney at Law. He was dead in 1682.
- (2) George Fincher was of Balliol College, Oxford. He matriculated 16 March, 1626-7, aged 17 ; B.A. 1627 ; Rector of Acton Beauchamp, in Worcestershire, 1640, and, on the passing of the Act of Uniformity in 1662, he was a conforming minister and was rewarded in 1662 by the additional living of Thornbury (Herefordshire), and thereby became a pluralist. He married Jane, daughter of Nathaniel Brooke, a former minister of Acton Beauchamp, by whom there was issue (1) John, died young, (2) Nathaniel, (3) Ezra, (4) Thomas, lived in London and married there, (5) Samuel, (6) Elizabeth.
- (3) Thomas Fincher, died in Ireland unmarried before 1682.
- (4) Philip Fincher who remained at Shelve (died about 1661, aged 40), married Joan, daughter of Richard Payton, a family long settled at Tardebigge, Worcestershire (died about 1690), by whom there was issue :—
 - (1) John Fincher, of Shelve, aged 30 in 1682, who married Elizabeth, daughter of John

Hooke, of Crooks, in Pauntley parish, Gloucestershire, by Anne, daughter of Robert and Martha Stratford, of Walford, Herefordshire.

The issue of John and Elizabeth Fincher was Philip, Elizabeth, Anne, Mary, Hannah, and Sarah. Philip married Mary, daughter of Benjamin and Margaret Cooke. She died Nov. 18, 1729. John and Hooke, their sons, died in 1727 and 1730. On a mural tablet in the "Shell Chapel" in Himbleton Church is the following inscription:—

*"In memory of Philip Fincher, gent, the
'last branch in the male line of a very repu-
'table family at Shell in this neighbourhood
'who resided on their estate more than two
'hundred years. He died 11th December,
'1758, in his 73rd year, and left three
'daughters, Margaret, Mary and Ann, who
'erected this monument out of respect for a
'very affectionate father."* Shelve or Shell Chapel was formerly a private chapel standing in a field called "Chapel Close," in the hamlet of Shell (which was an extra parochial place), and adjoining the residence of the Fincher family. The materials of which this chapel was composed were re-

moved to their present position in Himbleton Church some years ago, with the consent of the vicar, churchwardens and parishioners, the occupiers of two estates (of which the Fincher property was one) paying 13/4 each per annum to the vicar, by way of acknowledgment. The windows of the chapel contain some tolerably well preserved specimens of old stained glass.

(*To be continued*).

The Free Christian Union, 1867-1869.

CALENDAR OF MEETINGS AND PUBLICATIONS.

No. I.

1867. 14 June. Meeting in University Hall, Gordon Square, '*to consider the means of forming a closer union among Liberal Christian Churches and persons, for the promotion and application of religion in life, apart from doctrinal limitations in thought.*' Chairman, W. S. Cookson; speakers, Revs. C. Beard, W. H. Channing, C. Clarke, H. W. Crosskey, H. E. Dowson, J. Gordon, Wm. Kirkus, J. W. Lake,

J. Martineau, W. Miall, R. Pilcher, J. D. Smyth, H. Solly, J. C. Street, J. J. Tayler, J. H. Thom; Sir John Bowring, Dr. Barham, S. Courtauld, H. New, and Rev. P. W. Clayden, acting as secretary. *cf. Inquirer, 1867, pp. 392, 399, 401.*

1867. 21 Nov. Meeting in Freemasons' Hall, Lincoln's Inn Fields, '*for the promotion of common action amongst those who rely for the religious improvement of human life on filial piety and brotherly charity, with or without more particular agreement in matters of doctrinal theology.*' Chairman, Hensleigh Wedgwood (author of 'Etymological Dictionary of the English Language'); speakers, Revs. J. Gordon, J. W. Lake, J. Manners, J. Martineau, H. Solly, J. L. Short, J. J. Tayler, J. H. Thom, P. H. Wicksteed, A. W. Worthington, Messrs. W. S. Cookson, M. D. Conway, — Downing, — M'Kenzie, H. New, W. Shaen, with Rev. P. W. Clayden and Mr. E. Enfield, acting as secretaries. Resolution carried *nem. con.*

'That the report as read be received, and the scheme therein submitted be adopted as the constitution of the Union.' cf. *Inquirer*, 1867, pp. 747, 753.

1867. Decem. Circular issued, setting forth objects of the Union, &c., and inviting members to join; signed by Revs. C. Beard, W. H. Channing, P. W. Clayden, W. Kirkus, J. Martineau, W. Miall, C. Kegan Paul, T. Sadler, J. J. Tayler, J. H. Thom, S. A. Tipple; Messrs. W. S. Cookson, Geo. Dawson, Passmore Edwards, E. Enfield (*sec. pro tem*), E. W. Field, W. B. Hodgson, H. New, and W. Shaen. cf. *Circular*, penes G.E.E.

1867. Decem. Folio of 6 pp., 13 in. tall & 8½ in. broad issued, containing constitution of Union. cf. *Copy*, penes G.E.E.

1868. 26 June. Conference of members of the F.C.U. with others, who, *'amid varieties and changes of Doctrinal belief desire to promote the communion of a common piety and charity,'* held in Freemasons'

Tavern, Goldwin Smith in the chair. Circular calling meeting states that:—
'The Conference will assume the Preamble as a fixed point of departure, and will take counsel how the aim there expressed may be best carried out.' cf. *Circular*, penes G.E.E.

1868. 26 June. Pamphlet, 12 pp., bound light blue paper, issued containing 'The Constitution of the Free Christian Union'; with loose inset of a single leaf giving names and addresses of officers of F.C.U., 1868-9. President, W. S. Cookson; Vice-President, Hy. Sidgwick; Committee, Geo. Dawson, W. B. Hodgson, Rev. J. Martineau, Rev. W. Miall, Herbert New, Rev. C. Kegan Paul, Wm. Shaep, Rev. J. J. Tayler, Rev. J. H. Thom, Sydney Williams; Auditors, T. C. Clarke, Rogers Field; Joint Secretaries, Rev. P. W. Clayden, Edw. Enfield (treasurer). cf. *Copies*, penes G.E.E., *Inquirer*, 1868, p. 421.

(To be continued).

Allostock Chapel.

BY

THE EDITOR.

(Continued from p. 6.)

MARRIAGES, 1690—1701.

RANDLE VAWDREY } were m. the tenth day of June, 1690.
ANNE WOODCOCK }

[His name stands fifth on the list of 'Those that joyned to the Church.' They had issue Thomas, b. 9 March, 1690-1; Randle, b. 24 July, d. 19 Sept., 1692; William, b. 29 August, 1693; Petter (*sic*), b. 27 Sept., 1695; Anna, b. 7 Oct., 1697; Randle (2), b. "17 Aprill, being Wednesday, 1700"; Mary, b. 5 July, 1702; Matthew, b. "16 May, being Tuesday, between 11 and 12 o'clock," 1704; Silas, b. 12 Augt., 1705; Anne, b. 24 Dec., 1706; Sannell, b. 30 Dec., 1709, "being a twin." The burial register contains this entry:—*Mary Deane, an old servant unto Randle Vawdry, and who usually attended upon the means of grace with the Church of Christ att Allostock, d. 1 Jan., 1699 or 1700.*]

GEORGE FALLOWS } were m. the sixth day of July, 1690.
LIDEA BEARD }

[His name stands fifteenth on the covenant, see p. 5.]

RICHARD WHISHAW } were m. the eleventh day of August, 1690.
MARY AMSON }

[His name stands ninth on the covenant, see p. 5.]

THOMAS VAWDREY } were m. the sixteenth day of May, 1691.
SARAH WHITTINGHAM }

[His name is the 38th, hers the 10th, on the list of "Those that joyned to the Church." Issue:—Hannah, b. 12 Feb., 169 $\frac{1}{2}$; Daniell, b. 7 Feb., 169 $\frac{3}{4}$; Thomas, b. 9 Dec. "in an Dom, 1695"; Joseph, b. 27 Dec., 1696-7; Sarah, b. 14 July, 1699. "She Dyed January ye 22 in the year 1763, aged 63 years, and 6 months"; Mary, b. 18 July, 1703.]

JOHN EATTON } were m. the seventh day of May, in 1692.
MARY WHITTINGHAM }

[His name is the 60th and hers the 11th or 54th on the list of "Those that joyned to the Church." Issue:—John, b. 27 Dec., 1693.]

(To be continued).

Rev. Daniel Lowe.

He was b. at The Hulse, 20 January, 1698/9. He was educated at Glasgow, and was at college at the same time as Joseph Offley, Esquire, who was proprietor of Norton Hall when Mr. Lowe settled there as chaplain and minister. In 1736 he married Elizabeth, dau. of Joseph Mather, Esquire, of Shipley; she d. at Norton on 9 January, 1775. His first ministry was at Loscoe, nr. Alfreton, whence he removed to Norton, in 1744, remaining here until his death on 2 January, 1776. He lies buried in Heanor Church. He left issue:—Joseph, b. 1737; Daniel, b. 1739; Hannah and Joshua, b. 1740/1; Elizabeth, b. 1742; William, b. 1745; Urith, b. 1754. A long and most interesting biography of this old chaplain at Norton Hall will be found (p. 34 *et sq.*) in ‘Some Account of the Family of Lowe,’ by Otto William Braunsdorff, Dresden, 1896.

Blackley Chapel,

JAN. 27TH, 1882.

“ Mr. Thomas Cooke, the Chapel Keeper, told me he was 85 years of age, 4th of last December; he had been an attendant of the Chapel for 62 years, and had been Chapel Keeper since 1826. He had

planted the ivy in 1843. The Rev. Mr. Pope was buried under the pews on the North side, without any stone to mark the spot. The Johnsons have a vault under the Pulpit, the entrance to which is on the outside. Organ and Pulpit are at the West end, the latter on the North, the former on the South. Under where the Organ now stands, Mr. Cooke was told by an old woman, since dead, that a person of the name of Heywood,* had been buried, a relative of Oliver Heywood. At the East end of the Chapel, hangs a portrait of Mr. Cooke, in a handsome gilt frame, a large photograph, which was presented by a gentleman. Mrs. Cooke's Great Grandfather, who laid the first stone of the Chapel in 1697 was Joshua Taylor, of Alkrington, buried in the yard. He was also Great Grandfather to the Johnsons. He laid the stone at 16 years of age,"

(From John Owen's MSS. in 80 vols., now in the Manchester Free Reference Library).

* [Probably the Rev. John Heywood, who was minister here from 1702 till his death in January, 1731. He was buried on the 28th January in the Chapel. In 1884 this Chapel alluded to by John Owen gave place to the present one, opened on 6th December, 1884, the preacher being the Rev. James Drummond, M.A., LL.D., Principal of Manchester Coll., Oxford.]

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'All roads are Rome'

PHILIP BARKER, A MEMORY,
GENERAL BAPTIST MUNIMENTS,
DOVER G. B. CHURCH,
THE FREE CHRISTIAN UNION, 1867—1870,
FINCHER FAMILY.

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No. III.

Philip Barker,

Founder of Willaston School.

A MEMORY.

The writer's acquaintance with Mr. Barker began in 1887 ; two years later it was his privilege to be a guest at the Grove, Willaston, the first of many similar happy occasions.

He was the last of his race, and when he passed on to the Nearer Presence the name of Barker became extinct in Nantwich, so far as his family was concerned. Here in this quiet Cheshire town it had been, for more than a century, a power which made for righteousness. By trade they were skimmers and tanners, and fortune had deservedly rewarded the works of their hands.

Originally of the Society of Friends—referring on one occasion to a certain trait in his brother John, Mr. Barker said to me, “ His was stern

Quaker blood,"—they became consistent and useful members of that congregation which worships in Hospital Street Chapel, where Dr. Priestley ministered from 1758 to 1761. So far back as the year 1850, Philip Barker is found interesting himself in its welfare, and urging the people to do their work, as well as the minister his.

On one of my visits to him he was in a reminiscent mood, and talked somewhat freely of those now distant days. He spoke much of the Rev. Francis Hornblower, for whom he entertained profound regard, and whose memory he cherished warmly; whilst for his wife Jane Elizabeth, youngest daughter of William Roscoe, 'Historian, Poet, Patriot, and Christian Philanthropist,' whose noble countenance is preserved in that marble bust, by Edward Davies, one of the prized possessions of the congregation lately removed to Ullet Road Church, Liverpool, from the building in Renshaw Street, right in the centre of the city,—a building to the erection of which Mr. Roscoe gave much time and attention, and under the shadow of which he lies buried—Mr. Barker had high admiration.

Then he talked of some men who were old when he was a boy, who had themselves seen and heard Dr. Priestley. I remember his saying with emphasis, that Wedgwood's medallion profile of the Doctor

was both "reliable and accurate." Entering the vestry of his chapel once with him, I was struck by the attentive and withal loving look he gave to the portrait of Dr. Priestley, which there hangs on the wall;—a look which shortly found expression in the words, "So he and his wife had to flee our country."

Over this chapel and all matters pertaining to its welfare he exercised a truly paternal care, and yet a care, which I full well know, he honestly tried should have as little as possible of 'the great man of the place' about it. So long as he was able he regularly attended worship there, but of recent years, his growing deafness was a source of much trouble to him. None who have preached from that identical dark oak pulpit, once occupied by Dr. Priestley, will ever forget the reverent, attentive figure of Philip Barker in his accustomed seat; nor too the after service greeting which it was frequently the preacher's pleasure to receive from him, and when the old man would perhaps allay any nervousness, and in a few words convince you that, however short you had fallen of your own ideal, there had been one humble worshipper, and attentive listener in the owner of the Grove.—THOAS.

(To be continued).

General Baptist Assembly.

GLEANINGS FROM ITS MUNIMENTS.

I.

The following is a letter dimissory from the G. B. Church at Black Friars, Canterbury, to the G.B. Church at Dover.

The Church of Christ baptized on the profession of our faith by immersion under the pastoral care of our beloved brother John Hobbs, Senr., meeting in the black Fryars, Canterbury,

To the Church of Christ under the pastoral care of our beloved brothr. Robert Pyall, meeting in Dover,

Send Christian Salutation.

Greeting.

Beloved brethren, Susanah Hancock baptized a member of this church and of good behaviour amongst us. Now resideing among you we commit her to your care beseeching you to watch over in the Lord, wishing all grace and peace may be multiplied toward you through Jesus Christ our Lord and Saviour. Amen.

Given at our Church meeting holden this 25th day of Septembr., anno domini 1737, and Subscribed

by us whose names are under written.

<i>Jno. Hobbs, Elder.</i>	<i>Tho. Oldfield.</i>
<i>Thos. Benge.</i>	<i>Stphen Grinstreet.</i>
<i>Wm. Browning.</i>	<i>Edward Carbe.</i>
<i>Stephen Philpot.</i>	<i>Mos. Parks.</i>
<i>Mattw. Browning.</i>	<i>John Philpot.</i>
<i>Edwd. Brown.</i>	<i>Willm. Thorp.</i>
<i>Thomas Brown.</i>	<i>Samuel Elis.</i>
<i>Willm. Chambers.</i>	<i>David Duryer.</i>
<i>Jno. Hobbs, Junr.</i>	<i>James Brewer.</i>
<i>Jas. Peirce.</i>	<i>Ralph Reeves.</i>
<i>Edward Hayward.</i>	<i>John Hood.</i>
<i>Ben Hobbs.</i>	<i>Wm. Moor.</i>

Dover G. B. Church.

The *Seed Sower* for October, 1900, contains a brief sketch of this congregation, by 'F. K. F.,' and, on p. 118, is the statement that "A break in the records hides the next twenty years [*i.e.* 1760 to 1780] but in 1781, Stephen Philpott and William Ashdown were ordained to the congregation."

In *Vestiges of Protestant Dissent*, p. 76, it is stated that Wm. Ashdowne was minister, *i.e.* elder, from 1759 to 1810. Since 1897, when *Vestiges* was published, the compiler has been able to further

verify these dates, and he is convinced that Ashdowne took charge of the church immediately after the death of his father-in-law, Robert Pyall, in 1759. That year, according to the minutes, Dover sent no elder or representative to the General Assembly in London.

In 1758, the church sent "a Letter" to the Assembly. In 1771, that is about half-way in the "break in the records," the name of *William Ashdowne* appears in the minutes amongst the *Elders* present at that year's Assembly.

In 1773, his name again appears in the list of *Elders*, and he preaches the annual Assembly's sermon, as well as moving a resolution to the effect that *Mr. Sturch's Catechism be published at the request of the Assembly; it passed in the affirmative.*

In 1774 and 1776, his name again appears.

Again in the obituary notice for Stephen Philpot, by Benjamin Marten, of Dover, given in the *Monthly Repository*, 1821, p. 560, we read how, in 1772, Philpot "settled at Dover, where he commenced his public labours, and was chosen by the congregation co-pastor with the late Mr. William Ashdowne."

Moreover, in the life of Ashdowne given in the *Dictionary of National Biography*, the writer, Miss

Jennett Humphreys, says that "On Pyall's death in 1759," Ashdowne "took his pulpit, occupying it without pay for 22 years. In 1781, he was elected pastor, with the Rev. Stephen Philpott as his associate."

With these evidences before us, it may safely be assumed that the date of 1759, as given in *Vestiges*, is that when Ashdowne became minister at Dover.

A list of 'Tradesmen in the several Churches' is issued with the printed Proceedings of the General Assembly in 1784, and again in 1785. Under the heading of Dover in each list we get :—

Mr. Wm. Ashdown, *Sail-cloth Maker*.

„ Stephen Philpot, *Baker*.

„ John Philpot, *do*.

„ Wm. Pearce, *Grocer, Dealer & Chapman*.

The Fincher Family.

GENEALOGICAL AND OTHER NOTES ;

COMPILED BY

ARTHUR A. ROLLASON

(*Parish Register Society*).

(Continued from p. 12.)

- (2) Jonathan, aged 28 in 1682.
- (3) Philip, aged 26 in 1682.
- (4) Elizabeth, dead in 1682.

- (5) Robert Fincher, of Worcester, who was nigh 58 years of age in 1682, was Clerk of the Fraternity of Clothiers, incorporated by Queen Elizabeth in the 32nd year of her reign by the name of the Masters, Wardens and Commonalty of the Company of Weavers, Walkers and Clothiers within the City of Worcester. He married for his first wife, Ursula, daughter of . . . Merriman, and widow of Alexander Smith, and for his second wife, Elizabeth, daughter of John Darby, of Fladbury, by whom there was issue:—John Fincher aged 17, and Elizabeth aged 15, in 1682. For a third wife he married Jane, daughter of Roger Penn, of Halesowen.
- (6) Richard Fincher, aged 56 in 1682, married for his first wife, Elizabeth Hall, of St. John's, Worcester, and had issue:—John, and Elizabeth married to Richard Vernon. His second wife was Rebecca Mabor, widow, of Exeter. Richard Fincher was minister of St. Nicholas, in Worcester, and was one of the ejected ministers for want of conformity in 1662. He taught school for his support, and afterwards became pastor of a congregation in London. He died Feb. 10, 1692. Mr. S. Slater preached his funeral sermon. PALMER'S EDITION OF CALAMY has an account of him after his ejection, and an extract

from the funeral sermon.

- (7) WILLIAM FINCHER was born at Shell. He became minister of Wednesbury in 1654-5. The Parish Registers of Kings Norton record the marriage on 19 May, 1655, of William Fincher, of the parish of Kings Norton, minister of the Gospell, son of John Fincher, of Shelve, gent, to Katherine Crosse, daughter of Katherine Crosse, widdow, after publication of intentions of marriage in the parish church of Kings Norton, and in &c., &c., according to the Act.

There is a record in the Wednesbury Parish Registers that "The widdow Crosse was buried in ye Church Porche" on August 1, 1674. This doubtless was Mrs. Fincher's mother. There was issue :—

- (1) John, who I think can be identified as the "Mr. John Fincher" buried at Oldswinford Church, 15 October, 1684, inasmuch as his sister Elizabeth who had married William Scott, of Stourbridge, was then residing in that locality.
- (2) Samuel Fincher.
- (3) Catherine, married William Ryland, of Birmingham, and ancestor of the opulent family of that name connected with Birmingham.

- (4) Elizabeth, married William Scott, of Stourbridge, whose descendants were afterwards of Great Barr and Stourbridge. (See *Burke's Landed Gentry*).

(To be continued).

The Free Christian Union, 1867-1870.

CALENDAR OF MEETINGS AND PUBLICATIONS.

No. II.

1868. October. [Pamphlet, 14 pp., '*Thoughts on a Free and Comprehensive Christianity*,' by Professor W. F. Newman, published by T. Scott, Ramsgate. Copy, *penes* G.E.E. 'It is a manifesto of that select class of cultivated and somewhat eccentric thinkers who are beginning to make themselves known under the title of "Pure Theists," of whom Theodore Parker and his school in America, and Miss Cobbe and Mr. Newman in England, are the hierophants. It is chiefly remarkable as indicating the attitude of thought towards the new "Free Christian Union." ' *Inquirer*, 31 Oct., 1868.]
1868. Decem. Circular issued, 4 pp., explanatory of F.C.U. Copy, *penes* G.E.E.

1869. May. [Committee of Little Portland Street Congregation recommend ' That this congregation become an ordinary annual member of the F.C.U. by payment of a subscription of four guineas a year.' Copy of resolution, *penes* G.E.E.]

1869. June 1 & 2. First anniversary of the F.C.U. Copy of circular, *penes* G.E.E.

1869. June 1. Tuesday, 7.30 p.m. Public Religious Service held in Large Hall, Freemasons' Lincoln's Inn Fields. Rev. Jas. Martineau conducted the preliminary service, beginning with ' God is love ' and other sentences. Then followed some prayers taken from the Liturgy of the Church of England, but ' adapted ' to the purposes of this service. Next was sung *Chas. Wesley's* hymn :—' The saints on earth and those above,' and then Mr. Martineau read as a first lesson some passages from the eleventh and twelfth chapters of Isaiah, and as a second lesson from the thirteenth chapter of St. Paul's First Epistle to the Corinthians. A chant and one

or two prayers followed.

The Rev. Athanese Coquerel, pastor of the French Protestant Church, Paris, then preached a sermon, in French, from the text :—*But one thing is needful*. St. Luke x., 47.

The Rev. W. Miall, of Queen's Road Baptist Chapel, Dalston, then offered extempore prayer; after which

The Rev. C. Kegan Paul, Vicar of Sturminster, Dorset, preached a sermon, founded on St. Luke xxiv, 6 : *He is not dead, but risen* ; and at its close pronounced the Apostolic Benediction.

The four ministers were "all habited in black robes . . . during the prayers no one knelt, but all stood up during the hymns and chants. All reference to the Trinity was struck out of the prayers." *cf. Pall Mall Gazette*, 2 June, 1869 ; *Inquirer*, 5 June ; and *Form of Prayer* used at the service ; *penes* G.E.E.

(*To be continued*).

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CANTERBURY BLACK FRIARS,
PHILIP BARKER, A MEMORY,
THE FREE CHRISTIAN UNION, 1867—1870,
FINCHER FAMILY,
REV. WM. GASKELL ON
MISSIONARY ENTERPRISE.

ANTIQUARIAN NOTES:

MAINLY OF MEN AND MATTERS

CONNECTED WITH THE

Churches

ON THE ROLL OF THE

National Conference.

FOUNDED A.D. 1882.

1901.

VOL. II., No. IV.

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Editor,

ABERYSTWYTH.

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Antiquarian Notes.

1901.

VOL. II.

NO. IV.

Canterbury Black Friars' G.B. Chapel.

SOME IMPRESSIONS, FEB. 23RD, 1900.*

A congregation of Unitarians meeting Sunday by Sunday for worship in the refectory of a Dominican monastery is surely a novelty. Yet such is the case at Canterbury. Almost under the shadow of the mighty Minster, and dating back to the 13th century, this building on the banks of the Stour is almost the only survival of the monastery which is said to have been built for the original Dominican occupiers by Henry III. on a site presented by Archbishop Langton. The property became vested in the Crown when the monks were dispossessed by Henry VIII., who subsequently granted it to a certain Thomas Wiseman. After further changes, including (so we are told) occupation for business

* I am indebted for historical matter chiefly to the present Editor's "Vestiges of Protestant Dissent."—J.H.S.

purposes by Huguenots, it is probable that the building and ground, now occupied as chapel and burial-ground respectively, were purchased about 1688 from their then owner, Peter Peters, M.D., and used as a meeting-house. The chapel was first occupied by the General Baptists about 1732; the present congregation is distinctly Unitarian.

Black Friars has this in common with many of our oldest churches, that so far from being prominently situated it is somewhat hidden away. The outside appearance is not strikingly ecclesiastical, indeed it is difficult to make a comparison, but inside, the old place is decidedly interesting. There is a lofty roof, and the windows, placed high in the walls, have all, save two, been altered, being now of the early dissenting-chapel type. A large hexagonal sounding-board is suspended over the pulpit which is fixed to the wall and is entered by a doorway, access to which is gained by steps from the adjoining vestry. Let the preacher see to it that the door is securely fastened or the conclusion of his sermon may be emphasised by the display of his boot-soles as he makes a sudden and startling exit backwards!

High-backed pews, the arrangement of which suggests the plan of a 'maze' fill the floor, save for a centre

aisle. At the back, and approached by steps from the body of the chapel is a gallery where the choir is located in company with a quaint old-fashioned organ, which must have done duty some generations ago ; indeed it is not difficult to imagine a periwigged organist seated at the keyboard.

The day when our visit was paid, was showery, and a grey sky did not help to make the scene outside the chapel very cheerful. The Stour, apparently in full flood, ran past, khaki coloured, and the old graveyard, wherein repose one or two former pastors, with the tombs amid the wet grass, seemed in a very solemn mood. All around was suggestive of the Past ; the Present was like an intrusion, and one could but contrast the surroundings with the theology, which, as being Unitarian, must be very different from what in former days was in possession. We would fain have stayed to a service and heard the " heretic " preach, where once the monk had taken his meals (listening meanwhile, it may be, to the theological bewilderment of an Aquinas or some other of the old schoolmen), but our holiday was over too soon. Before leaving, we were shown among other relics in the vestry, a well-preserved copy of the " Breeches " Bible of 1583.

J. HIBBERT SWANN.

Philip Barker,

Founder of Willaston School.

A MEMORY. No. II.

(Continued from p. 21.)

It chanced one wintry day, a few years since, that I spent some hours with Philip Barker. His grounds all round the Grove were deeply covered with snow, one of many falls that severe season. We were sitting in his favourite study room, the large window of which looked out upon his glass house and garden ; and our conversation had been of cruelty to all dumb creatures, a subject in which he took a personal, living interest. A favourite dog of his had met its death in an untimely manner, he thought that it was caused by uncalled for cruelty at the hands of a man, who had brutally illused it. His grief was great, and his tender heart was touched to the quick. It was a maxim of his that ‘ if you would have birds sing to you in spring time, you must needs feed them in winter, when the ground was bound with frost or covered with snow.’ True to his theory, outside his window he had fixed a forked branch, from which hung half a cocoa nut shell. In this he regularly put choice and dainty bits for his birds. They were not afraid of him, as witnessed by what I saw when he opened

the window and whistled, at the same time placing some fresh food in the shell. One after another came the birds, until that branch was alive with them. It was a side light upon a noble trait in the character of him, who said some men was "close and hard hearted."

But that morning was memorable to me in another way, and as events have since turned out, I am perforce obliged to especially treasure its recollection. We had been talking of the struggles often necessary to be made by ministers who had boys to educate, and whose stipends perhaps did not exceed £120 to £150 a year. He had been much struck by reading the appendix to that paper on Ministers' Stipends and Augmentation Funds, which Mr. Harry Rawson had laid before the first National Conference, and, holding it in his hand he said "And there are 45 men who receive less than £100 yearly. Surely there is room amongst us for a school where ministers' lads can go, and where they can be helped to help themselves?" Little did one think then as we ran over the names of some famous private schools which had ceased to be, that his mind was so much concerned about that matter! More he said to me, which from that day to this has remained locked in my breast, and which must not even yet be revealed. He told me how

he had heard when a boy, of Dr. Priestley's school at Nantwich, and how the great Doctor's memory was treasured by the old man who had talked to him of that school. And then, with full cognizance of the subject, he spoke of the way in which the late Mr. Lamport had helped some ministers in remote parts of the country to educate their sons, and how too, the venerable Miss Carpenter, of London, the loved aunt of Russell and Philip and Mary Carpenter, had done the same for some daughters. Verily, verily, "old men shall dream dreams," and it shall come to pass afterward that the Lord will pour out his spirit upon all flesh.—THOMAS.

(To be continued).

The Free Christian Union, 1867-1870.

CALENDAR OF MEETINGS AND PUBLICATIONS.

No. III.

(Concluded from p. 30.)

1869. June 2. Wednesday, 7.30 p.m. Annual meeting, Freemasons' Tavern. Chairman, Henry Sidgwick, Esq., Fellow of Trinity College, Cambridge; present, Revs. P. W. Clayden, Athanese Coquerel, C.H. Dall, Jas. Drummond, Robt. B. Drummond, F. M. German, Hy. Ierson, Leigh Mann, James

Martineau, W. Miall, T. L. Marshall, J. Edwin Odgers, Thos. Sadler, R. Shaen, G. Vance Smith, J. D. Smyth, W. J. Smyth, R. Spears, J. H. Thom, J. Worthington ; Messrs. E. Enfield, W. Shaen and others. Treasurer's sheet showed a balance in hand of about £100. Committee's report read and adopted. Rev. Athanese Coquerel spoke on the Protestant Church of France. Other speakers were the Revs. J. W. Lake and Leigh Mann, and Messrs. W. A. Case, H. W. Moule, B. S. Olding, John Robson, and Russell Scott, junr. *cf. Inquirer*, 1869, pp. 370—373.

1869. June. The two sermons (29 pp.) and the proceedings (23 pp.) of the First Anniversary printed and circulated. Both in light blue paper covers. Copies *penes* G.E.E.

1869. Committee issued an appeal for funds on behalf of the New Liberal Protestant Church in Paris. Liberal response. Copy of printed quarto appeal, with list of first subscribers, *penes* G.E.E.

1870.

[Sedley Taylor's ' Clerical Subscription ' published.

A copy of this would be welcomed by the Editor.]

[Henry Sidgwick's ' Ethics of Conformity and Subscription ' published; 40 pp., light blue paper cover. Copy *penes* G.E.E.]

June 25. Saturday, 3 p.m. Annual meeting, University Hall. Rev. James Martineau moved, William Shaen, Esq., seconded, and it was carried, " That in the opinion of this meeting it is expedient that the Free Christian Union should be dissolved, and that the Committee be instructed to convene a Special General Meeting in accordance with the constitution of the Union, for the purpose of considering a proposal of dissolution." Copy of circular, dated 1 June, *penes* G.E.E.

July 16. Editor of *Inquirer* writes, " The Free Christian Union is almost dead, deserted by its own founders, not yet quite defunct." *cf. Inquirer*, 1870, p. 466.

Writing after more than thirty years have rolled away since the F.C.U. was dissolved, it seems to the Editor, as one privileged to have personally known many of its leaders, that their endeavour was at any rate an honest one; apparently it was a failure, but does not the world often owe more to a failure than to a much lauded success? To some men and women, and not the least to this writer, the main features for which the F.C.U. stood are indeed a priceless possession and a continued incentive to strive, to thrive, and to fight on. Truly the world and the Christian Church owe as much to men who fail as to those who succeed.—G.E.E.

The Fincher Family.

GENEALOGICAL AND OTHER NOTES;

COMPILED BY

ARTHUR A. ROLLASON

(*Parish Register Society*).

(*Concluded from p. 28.*)

Rev. William Fincher after his ejection from the ministry at Wednesbury in 1662 preached frequently at Gornal, in Sedgley parish, and other places. At length he retired towards the place of his nativity and often preached in the troublesome times at old Mr. Mence's, near Worcester, who had married his sister. He afterwards settled and died in Birmingham, and was one of the founders of the 'Old Meeting' there.

- (8) Anne Fincher, married Richard Juyce, of Worcester. There was a Thomas Juice, a

sober, grave, serious, peaceable, blameless, able minister, ejected from Worcester. He lost £100 per annum by his ejection. Afterwards for a livelihood for himself, his wife and three children he taught a school till the Corporation Act took place, when he was forced to abscond. He was afterwards pastor of a congregation at Reading, and there he died. There was a Samuel Juice, son of Richard, who matriculated at Oxford, 1664-5, aged 16, and became Rector of Birtsmorton, in Worcestershire, 1670.

- (9) Dorothy, married Thomas Widdes, of the parish of Himbleton.
- (10) Eleanor, married Francis Elvins, of the parish of Hanbury.
- (11) Sarah, married Robert Mence (son of John Mence, of Himbleton, and Elizabeth Boyce his wife). Robert Mence was of Himbleton, and there was issue four sons and two daughters:—
 - (1) * Robert Mence, was of Pembroke College, Oxford. He matriculated 25 July, 1655. B.A. 12 Feb., 1657-8. He was a conforming minister and Vicar of Swinderby (Lincolnshire) in 1681.
 - (2) Francis Mence, was also of Pembroke College, Oxford. He matriculated 6 June, 1660. PALMER'S CALAMY, Vol. III., p. 515, gives his name among the ministers silenced by the Act of Uniformity. On the Tables of Benefactions in Himbleton Church is the following :—‘ Mr. Francis Mence, late of

‘ this parish, gave to the poor of the same,
 ‘ the sum of thirteen pounds, to be set out at
 ‘ interest, the use and increase thereof to be
 ‘ distributed upon every Good Friday to
 ‘ such poor indigent housekeepers that are
 ‘ inhabitants of this parish, at the discretion
 ‘ of the minister and churchwardens thereof,
 ‘ and so remain for ever.’

- (3) Richard Mence.
- (4) Samuel Mence.
- (5) Rebecca, who married — Walter.
- (6) Sarah.

The Rev. Wm. Gaskell

ON

Missionary Enterprise.

(From the original letter in Editor's portfolio.)

Plymouth Grove,

Jany. 4th, 1859.

Dear Sir,

My time has been so fully occupied since your note came that I have not been able to answer it sooner, and now I am obliged to do so very briefly.

The Missionary Scheme is the creature of the Provincial Assembly, and, as such, is subject, I conceive, to any modifications which this may choose to give it. At present, I see no better mode of

carrying out some of the objects contemplated than the appointment of one or more Ministers, to work under the direction of the Committee having charge of the "Missionary Branch." As you will observe, one of the suggestions in the proposed Scheme of Action is that the Committee shall annually present a report of their proceedings to the Assembly, and if these are not found satisfactory, of course, they will be open to any changes which experience may shew to be desirable. Since the meeting in June, I have become still better acquainted with the state of many places in Lancashire, such as Heywood, Burnley, and Blackburn, and am more deeply convinced than even I was then of the necessity for some such plan of action as is proposed, if we wish to do justice to a free theology, and afford help to those who sympathize with it in such towns as these I have mentioned. If we are true to our position, I am persuaded a brighter era is about to open upon us, and I do hope and trust that, for once, we may be able to unite cordially in the promotion of a good object, without any of that little spirit of carping and doubting which has too often enfeebled our efforts. In greatest haste, believe me to be,

Yours very faithfully,

Wm. Gaskell.

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OLIVER HEYWOOD, A RELIC,
PHILIP BARKER, A MEMORY,
PLYMOUTH, TREVILLE STREET,
G. B. LETTER COMMENDATORY,
BLAENGWRACH CHAPEL.

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VOL. II.

No. V.

Oliver Heywood.

A RELIC NOT SEEN BY JOSEPH HUNTER.

There has just been bought for the Manchester Reference Library, King Street, from Mr. R. Wood, who owned it for some thirty years, a manuscript volume, containing a series of 'Soliloquies'—numbering 93—in the neat handwriting of Rev. Oliver Heywood, and dating from 1653 to 1692. It measures 5¾ in. by 3½ in., pp. iv., 329, and has polished red edges, and is bound in russet calf.

Horsfall Turner in the fourth volume of the *Heywood's Diaries*, &c., reprints a list of Heywood MSS., compiled by the Rev. Richard Slate, in which the volume of *Soliloquies* is mentioned, but on p. 12, Mr. Turner says, "This volume [Meditations] I have not discovered, nor *Soliloquies*, which Mr. Slate

quotes largely from, but which Mr. Hunter regrets he had not seen.”*

The little book opens with five blank leaves, then a leaf bearing an autograph, *R. Wood, 1867*, followed by a leaf which acts as title-page. It is headed with Heywood's autograph, then follow these words :—

This booke was bought at Wakefield, May 7, 1653,† probium [?] 1s.—wherein I intend to write some private soliloquys and hart-ejaculations, wherewith my soul hath been very much delighted under the various pressures and burdens which have frequently cumbered me and sitten close upon my spirit, and I experienced [?] this divine act of meditation and self argumentation to be the most sovereign way to dispel the clouds of distempering thoughts from off my soul, or to stirre up my backwardnes to dutye, or advance my thoughts heavenwards, or mortify my affections to the world I [luste ?]. 'tis begun upon the 10 of May, 1653.

On the reverse of this leaf there are two Latin quotations, and in a later and bolder hand :—*When you are called to declare God's wrath conceale your*

* Heywood's Life ; Hunter, 1842 ; p. 104.

† On 20 April, 1653, but 17 days before Heywood bought this book, Oliver Cromwell had driven out the Parliament, and locked the door of the House.

owne. Then follows a leaf giving a list, in numerical order, of the *Soliloquies*. A blank leaf intervenes between that and the commencement of the text.

The handwriting remains the same up to p. 184, when in the middle of a *Soliloquy* there is a change. Though probably by the same hand, there is more clearness, the letters not being joined,* and the writing rather larger. The “s” is so written, instead of the “f” as previously. This continues, with occasional variations to the end.

The book is more of a soliloquising diary than a collection of “pious ejaculations.” The following extract is culled at random :—

Methinks both God and man are close at work, heavens, earth, aire and water, the whole creation seems to fight against a rebellious kingdom, and yet men are maintaining a desperate combate against the Lord of hosts. Prodigies have appeared in all the element, blazing-stars, the flames of London,†—but God hath come upon us lately with a prodigious motion of the earth July 7, 69 : and with a strange and strong wind on Lord’s day, July 25, which hath done abun-

* See fac-simile of Heywood’s writing on 8 Feb., 1667-8, as given by Hunter, p. 206 ; note how many letters there are not joined together.

† Fire of London, 1666.

dance of prejudice to the corne : yet for all this there is come forth a proclamation against the non-conformists' private meetings, dated July 16, 1669, and a strict charge is given by the judges, at their last assizes against us.

The writer then soliloquises on these matters, and needless is it to say how deeply interesting it is to read Heywood's words, as he actually penned them, and to remember that over 200 years, with all their wonderful changes, have gone by since that ink was wet.

[The Editor is deeply indebted to his friend Mr. J. Hibbert Swann for promptly bringing this valuable MS. to his notice.—G.E.E.]

Philip Barker, founder of Willaston School.

A MEMORY. No. III.

(Continued from p. 36.)

Whenever Philip Barker felt strong interest in any matter, great or small, to that he gave not only freely of money, but of personal attention and service. A memorial lectern was placed in the Church of the Saviour, Whitechurch, to one who,

from its foundation in 1877 to 1893, had been foremost in the promotion of its highest welfare. Under initials which could not be recognised, he sent the first, and as it afterwards proved the largest amount from any subscriber, together with an expression of real interest in the project. A few days afterwards he desired the minister to call upon him—" *at your entire leisure.*" This was to say that the old man had walked over to Wybunbury Church to see for himself a new oaken eagle lectern, lately placed therein, which, from its noble proportions and high workmanship, had so pleased him that he must needs go over again with the minister to point out its proportions. Afterwards he arranged with the artist to carve a similar one for the Whitchurch memorial. It was a small act, not worth chronicling perchance, but it tells a side of Philip Barker's character one would not willingly lose.

Yet another incident : In August, 1893, the first Lord Mayor of Liverpool, Robert Durning Holt, Esq., accompanied by the Lady Mayoress and daughter, paid a visit to Whitchurch to formally open a new Reading Room and the fifth winter session of the Highgate Men's Club, an institution then closely connected with the Church of the Saviour, and one which Philip Barker had previously helped

on divers occasions, and in divers ways. To the astonishment of the men, and none the less to their pleasure, he wrote to say that he intended accepting their invitation to be present on the happy occasion, at the same time intimating his wish that no one should meet him at the station. After the ceremony, he desired the minister to lend him his arm that he might walk to Dodington, hard by, there to see the old Presbyterian Chapel, where, as a boy, he had attended service on a few occasions, and had heard the Rev. Richard Shawcross preach. His store of old time talk during that walk and thence to the train, was both full and valuable; the walls and site had awakened old memories within him of a distant past, in which, as in the event of the day, he was keenly interested, saying more than once:—"From the past learn the present."—

THOMAS.

(To be continued).

Plymouth, Treville Street Chapel.

This is the oldest nonconforming congregation in the town, dating from the memorable year 1662. Nicholas Sherwill, M.A., of *Magd. College, Oxford*, and a native of Plymouth, was one of its three first ministers, his copastors being George

Hughes, B.D., of *Corpus Christi College, Oxford*, and Thomas Martyn, both an Oxford and a Cambridge man. Sherwill's register begins in 1662, just three weeks after St. Bartholomew's day. On the 17 September there was "*Marryed by Mr. Nicholas Sherwill, Mr. Walter Prout and Mrs. Katharine Crampton, at Stonehouse.*" In the following year, 1663, on the 15 July, he married "*Matthew Great and Ruth Kingston, at Brixham,*" and on 3 May, 1670, "*Mr. Abraham Sherwill and Mrs. Joanna Fortescue, of Spridleston, at Plymton Morris.*" His baptismal entries begin on the 28 November, 1662. He carefully enters a list of 66 "*Funerall sermons preached by mee, Nicolas Sherwill,*" amongst them these :—

1662, Augt. 15, Job. 1, 21, for Mary Horsham, at Staverton.

1670, Feb. 12, St. Luke 20, 36, for Samuel Hors- ham.

1677, Sep. 21, Danl. 12, 3, for the Rev. Mr. Thos. Martyn.

1692, May 29, Heb. 13, 1—6, for the Rev. Mr. Hen. Flamanck, at Tavistock.

1692/3, Jan. 11, Danl. 12, 3, for the Rev. Mr. Samuel Martyn, at Liscard.

The baptismal entries by the Rev. Thomas Martyn

begin on 12 June, 1672, being headed, "*By Mr. Thomas Martyn, Plymt.*" On 11 September following, he writes :—" *All those before mentioned were baptized at own house, neere Charles Church, greene street.*" Amongst his entries are :—" *Nicholas, the sonne of Mr. Thomas Marten, Minister, was baptized the 19th day of March, 1672/3 ; Nicholes, sone of Mr. Nicholes Sherwell, was baptized the 11 day of March, 1703/4.*

Then come entries of those "*Baptized by mee, Peter Baron,*" beginning on 5 January, 1704/5. On 18 October, 1730 :—" *Peter, the son of me and my wife Sarah, born 4 instant, about 5 in the afternoon. May he live and find favour with the Lord ! Died 24 Nov. following, about six in the evening.*"

The death of Baron is thus recorded :—" *The Reverend and pious Mr. Peter Baron died the 1st September, 1759, to the inexpressible grief of the rational, real Christian part of his Congregation, after having preached as an assistant and Pastor sixty years in Plymouth. Peter Baron (who came to Plymouth and settled there as assistant to Mr. John Enty in Jany., 1699/1700) was chosen pastor by ye Congregation June 5, 1720. At that time there were in communion :—*

Mr. John Harris, died 14 May, 1722, &c., &c.

This valuable and most interesting register, bound in original limp vellum, 40 pp. (20 pp. blank), 15 inches tall, by 5 $\frac{3}{4}$ inches broad, was deposited with the Registration Commissioners in 1838, and is now in the General Register Office, Somerset House, where it was recently seen by the writer. In sending it up, the Rev. William James Odgers (father of Wm. Blake Odgers, K.C., LL.D., and of the Rev. James Edwin Odgers, M.A., Hibbert Lecturer, Oxford), minister of the congregation 1832—1853, writes :—“ Chapel situate in Norley Street, near Bilbury Street, founded before 1701. I am in possession of three register books to the congregation of which I am now minister. The first of these books contains registers of three marriages, the dates of which are 17 Sept., 1662, 15 July, 1663, 3 May, 1670. The first register of baptisms in my possession begins 15 August, 1662, and goes down to 1769. The second is a transcript, on parchment, of a great part of the baptisms in the former book, and a continuation of the registers. It begins in 1704/5, and extends to 1785. The third is a register, on stamped paper, extending from 1785 to the present time. The principal acting trustees of the chapel are Peter Welsford, Esquire, and George Bayley, Esquire, of this town. After I was elected minister of the congregation, the

register books were handed over to me by John Bayley, Esquire, the secretary of the congregation. I presume that the registers were formerly kept by the ministers who preceded me.

W. J. ODGERS,

29, Park Street, Plymouth, 10 Oct., 1838.

On the inner front cover of No. ii., Mr. Odgers further writes :—

From all that I have been able to gather from records, and from individuals, it appears that, at the time to which this Register Book refers, the congregation assembling in Batter street Meeting, in this town, was intimately connected with the congregation assembling in the Chapel near Bilbury street and Norley street. They were connected with the same ‘Exeter Assembly,’ and ministers of the two congregations were either accustomed to preach alternately in each place, or made frequent exchange of services. This intimate and friendly connexion may account for Baptisms by ministers of both chapels being inserted in the same Book. See Murch’s “History,” p. 499.

W. J. Odgers, 14 August, 1838.

From beginning to end these books throw much light on nonconformity in Plymouth.

Letter Commendatory.

CANTERBURY, BLACK FRIARS' G.B.,
TO DOVER, G.B. CHURCH.

We, the Church of our Lord Jesus Christ, Meeting in the Black Friars, in the City of Canterbury, under the Pastoral Care of our Well Beloved Brother John Hobbs, Unto the Church of our Lord Jesus Christ, Meeting in Dover, under the Pastoral Care of our well Beloved Brother Robert Pyall,

Send Christian Salutation in our Lord Jesus Christ.
Beloved Brethren,

Whereas, Henry Pain, a Member with us in full Communion (who while he Resided here amongst us was Honourable in his Conversation), is by Providence Removed Amongst you, and Desires to have his Communion with you, we therefore Commit him to your Care and Desire you would Receive him and watch over him as becomes the Gospel ; and may you all be Perfect, be of Good Comfort, be of one Mind, be in peace, and the God of Love and peace shall be with you.

We subscribe our Selves your Brethren in the Bonds of the Gospel, this 27th day of Sep., 1741.

Jno. Hobbs, Pastor	Benja. Hobbs
Thos. Bengé, Minister	Daniel Brown
Wm. Browning	Ralph Reeves

Edwd. Brown	Stephen Philpot, junior
Mattw. Browning	John Philpot
Stephen Philpot	William Elles
Coburn ?	Thos. Oldfield
[gone] Davis	Luke Pawson
	Ed. Kirby

Glyn Neath,

MINISTERS AT BLAENGWRACH CHAPEL.

Howell Thomas, <i>Glynorrog</i>	}	1662.
Robert Thomas, <i>Baglan</i> , (d. 1693)		
Captain Jenkyn Jones, <i>Cadoxton</i>		
(2nd Chapel built 1704, date of lease, 1 May, 1719).		
Lewis Davies	... ..	—d. 1712.
Henry Davies	... ..	ord. 1718—
Thomas Lewis (1706—1783)	ord.	1746—1773.
Edward Williams	... ..	—1761—
Thos. Morgan, <i>Ford Unit.</i>	ord.	1772—1813.
William Williams (<i>Grandfather of T. Stephens</i>)		1813—1834.
Owen Evans (<i>After of Cefn</i>)		1836—1837.
Thomas Rees	... ..	1837—1840.
David Jones	... ..	1840—1847.
Evan Lewis	... ..	1847—1856.
Evan W. Lloyd	... ..	1856—1859.
Jenkin Williams	1859—1880.

Chapel closed then.

(From notes by the Rev. Rees Jenkin Jones, M.A.,
Aberdare).

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KIDDERMINSTER.



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*The annual subscription is a minimum of 5/6,
due in October.*

All communications to EDITOR, ABERYSTWYTH.

MANSFIELD,

OLD MEETING, BICENTENARY.

ANTIQUARIAN NOTES:

MAINLY OF MEN AND MATTERS

CONNECTED WITH THE

Churches

ON THE ROLL OF THE

National Conference.

FOUNDED A.D. 1882.

1901.

VOL. II., No. VI.

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Editor,

ABERYSTWYTH.

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from the original records placed at the Editor’s
disposal by the Mayor and Corporation.

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Antiquarian Notes.

1901.

VOL. II.

No. VI.

Mansfield,

OLD MEETING HOUSE.

In September, 1901, the bicentenary of its opening, in 1701, was celebrated. The congregation dates from the year 1666, when Robert Porter, ejected from Pentridge, in Derbyshire, "attended on the public worship at Mansfield, and kept his meetings before or after it, that he might not interfere, for his principles were moderate."—*Calamy*. In 1690 he died, and was succeeded by Samuel Coates, who married a daughter of William Reynolds, M.A., one of that "three-fold cord" of ejected men who jointly first ministered to the High Pavement Society, Nottingham. During Coates' ministry at Mansfield (1690—d. 1704) the present meeting-house was built, on land given or sold by the Sylvester family, *for the exercise of*

religious worship, or such other purposes as the majority of the Trustees for the time being shall think meet and convenient. His immediate ministerial successors were Thomas Fletcher (1705—1713), who afterwards became minister (1714—d. 1733) of the Independent Congregation, now worshipping in Dagger Lane, Hull; and Isaac Thompson, who, from 1704 to 1715, had been minister of the Presbyterian Congregation, Whitby. Next came Samuel Shaw, who has preserved for us many interesting items of his ten years' (1738—1748) ministry here, in his register of baptisms. This quaint record book, which has recently passed through my hands, is in the form of a red leather bound pocket-book, $6\frac{1}{4}$ in. tall by 4 in. broad, being an interleaved copy of "The Ladies' Diary, or the Woman's Almanack," for the year 1740. Apart from the written entries, the tiny book is itself full of deeply interesting printed matter. Shaw's entries of baptisms number 89, and extend from 14 July, 1738/9 to 26 October, 1748/9. They are all numbered, and the handwriting is that of a cultured man. The first reads :—

July 14, 1738, Baptised Mr. Boler's child, at his own house, called Francis. N.B.—This was ye 1st child I ever baptised.

The earliest mention of the Meeting-house occurs in the third entry :—*Dec. 3, 1738/9, I baptiz'd Hugh Mycroft's child at the meeting. Her name was Sarah ;* and the next in the eleventh entry, where it is written :—*Baptiz'd Saml. Spencer's child, Feb. 10, 1739/40, at ye meeting house in Mansfd. ; call'd him James.*

Additional value is given to this simple pocket-book in that it further contains the baptismal entries of Shaw's successor at Mansfield, Eliezer Heywood, grandson of Oliver Heywood, one of the founders of the Presbyterian Congregations in the county of York.

Eliezer would seem, from his first entry, dated 14 March, 1742/3, to have settled at Mansfield a few years before the close of Shaw's ministry there. His last entry was on 13th April, 1783. From the following it appears that Mr. Heywood, like his present worthy successor, was interested in the Workhouse and its inmates ;—

Baptized, 8 May, 1762, George, the s. of Jane Tate a soldier's wife, at the Workhouse.

Space here will not permit of further excerpts ; the whole of the manuscript would well repay careful transcribing, if not indeed printing, in connection with the bicentenary celebration. At one period

this little book, like many others of its kind, went astray, but was fortunately recovered. The Rev. Charles Wm. Robberds, minister to the congregation (1836—1842) made this remark when sending it, with the larger and later one, to London, on 11 Feby., 1837 :—*This regular chapel register appears to have been lost to the congregation, about the year 1800 ; the register I mean which extended from 1738 to 1783. I know nothing of the particulars, but believe it arose out of some quarrel with a former minister.*

After Heywood's death, Samuel Catlow became minister here (1783—1798) and carried on the register without any break, in a rough leather bound volume, 8 in. by 7 in., lettered on front :—

REGISTER OF THE
DISSENTERS AT
MANSFIELD.

Careful Catlow begins by making a copy of Shaw's register, and then follows on with *The Register of persons in the congregation of Dissenters at Mansfield, by Samuel Catlow, beginning [16 Dec.] in the year 1783.* This list it is hoped may be printed in these pages ere long.

Catlow's family was a large one, the entries

referring to it being :—

Anne Maria, dau. of Samuel and Charlotte Catlow, Bap. 17 Sept., 1786, by me S. Catlow.

Charlotte Armstrong, dau. of Samuel and Charlotte Catlow, Bap. 22 Feb., 1788, by me S. Catlow.

George Maudsley, s. of Samuel and Charlotte Catlow, b. 3 May, Bap. 25 May, 1789, by me S. Catlow.

*Francis Armstrong, s. of Samuel and Charlotte Catlow, b. 25 April, Bap. 7 June, 1790, by George Walker.**

Francis Armstrong (2), s. of Samuel and Charlotte Catlow, b. 3 Sept., Bap. 5 Oct, 1791, by S. Catlow.

Maria, dau. of Samuel and Charlotte Catlow, b. 22 Oct., Bap. 16 Nov., 1792, by S. Catlow.

Samuel, s. of Samuel and Charlotte Catlow, b. 30 Sept., Bap. 3 Oct. 1793, by S. Catlow.

Maudsley William, s. of Samuel and Charlotte Catlow, b. 3 Feb., Bap. 26 April, 1795, by Geo. Walker.

Charles Edward, s. of Samuel and Charlotte Catlow, b. 29 Oct., 1796, Bap. 13 Feb., 1797, by Geo. Walker.

Henry, s. of Samuel and Charlotte Catlow, b. 26 Jan., Bap. 26 June, 1798, by S. Catlow.

Ellen Toplis, dau. of Samuel and Charlotte Catlow, b. 18 Sept., 1802, Bap. 10 Jan., 1803, by David Daniel Davies.

Agnes, dau. of Samuel and Charlotte Catlow, b. 27 Sept., Bap. 9 Nov., 1806, by Geo. Walker.

William Toplis, s. of Samuel and Charlotte Catlow, b. 30 Jan., Bap. 3 May, 1808, by S. Catlow.

There are no entries by Thomas Broadbent, who

* Minister 1774—1798, Nottingham, High Pavement.

supplied the pulpit for one year (1799—1800) after the resignation of Catlow, and before Joseph Bull* settled here. Experience has taught me that wherever J. Bull Bristowe ministered and the register is forthcoming, in it will be found the most copious remarks inserted by him; and so this Mansfield register fully proves. The circumstances attending his election at Mansfield are thus recorded :—

Memorandum, 17 July, 1799.

At a meeting of the subscribers to the support of Public Worship, assembling at the Old Dissenting Chapel at Mansfield, Nottinghamshire (the Rev. Mr. Catlow having previously resigned the office of Minister), it was unanimously agreed to invite the Rev. J. Bull to be his successor, the salary to be ninety pounds p. year.

The invitation was signed by the four Trustees,—Mr. John Blagg, Mr. Wm. Siddon, Mr. John Paulson, and Mr. Wm. Broadhurst, and by all the other members of the society. Mr. Bull, after expressing his thanks for the approbation which the society had given of his services, accepted their respectful offer, on the condition that he might spend another year at the New College, Manchester, then under the Direction

* Afterwards assumed surname of Bristowe. He m. as his first wife, Anne, dau. of Thomas Bristowe, of Worksop; and in the register of Hinckley, Great Meeting, is this entry :—*Mrs. Bristowe, my wife's mother, died at Hinckley, 16 June, 1812, and was buried at Cauntou, near Newark. At her request I assumed the name of Bristowe.—J. Bull.*

*and Tutorship of the Rev. George Walker, M.A. and F.R.S.**

Mr. Bull, having completed his academical course, came to Mansfield the 5th July, 1800, and took charge of the congregation the following day.

He officiated there however during the Christmas vacation, for his first entry in the baptismal register is dated on the 2 January, 1800, his last being on the 22 March, 1811, shortly before his removal to Hinckley. At Mansfield there was given to him and his wife, their daughter *Louisa Mary, b. 23 Augt., Bap. 27 Sept., 1804, by the father.* Eleven weeks after, their babe *d. on 8th Nov. and was buried near the chancel in the Parish Church at Cauntton, near Newark, Co. Notts., on 12th November.*

John Williams, Author (1833) of the "Memoirs of Rev. Thomas Belsham," was the next Mansfield minister from 1811 to 1835, his first entry being dated 12 May, 1811, his last on 4 Sept., 1835. Here were born to him and his wife Bridget, two children, Emily, and John Ebenezer who became minister of Field Row Chapel, Belper (1838—1844), afterwards assistant to Frederick Swanwick, at that time busy, in conjunction with George Stevenson, in constructing the Midland Railway, and died

* See note after the year 1799 in "Roll of Students, compiled by direction of the Trustees," Manchester, 1868.

about twelve years ago in London, having with most of his family joined the Roman Catholic Church some years previously.* The entries run :—

Emily, dau. of John and Bridget Williams, b. 25 Augt., 1812; bap. by Rev. T. O. Warwick, of Rotherham, M.D., and registered by him at Rotherham.

John Ebenezer, s. of John and Bridget Williams, b. 12 April, 1815; bap. 14 Feb., 1816, by Rev. T. O. Warwick.

A like service was rendered by John Williams to T. O. Warwick, the register also containing this entry :—

John Alfred, s. of Thomas Olivers [sic] Warwick, of Manchester, M.D., and of Mary his wife, b. 15 Sept., 1821; bap. at Manchester, 9 July, 1822.†

* See "The Old Chest," Liverpool, 1897, pp. 3, 4.

† Warwick was M.D. *Edin.*, 1799; minister at Rotherham, 1795—1816; constant supply at Dukinfield, 19 Oct., 1817—21 March, 1819; resigned ministry 1829; died 18 March, 1852. His wife (died 1864) was Mary, youngest dau. of Ebenezer Aldred, of Wakefield, and grand-daughter of Samuel Moulton, minister at Rotherham (1743—1766). Their children were Rebecca Wylde (b. 1 Dec., 1801, bap. 16 Jan., 1802, by John Williams, of Norton); Thomas Shirley (b. 17 Dec., 1804, bap. 22 Aug., 1805, by Wm. Severn); Samuel Moulton (b. 21 Feb., bap. 2 July, 1807, by John Williams—then minister at Halifax); Mary Aldred (b. 22 Dec., 1809, bap. 12 Jan., 1810, by J. Williams); Emma Elizabeth (b. 7 Sept., 1815, bap. 26 July, 1816, by J. Williams); John Alfred (*ut sup.*). *cf* Rotherham, Old Chapel, Registers; Gordon's 'Dukinfield,' p. 70; Record. Provincial Assembly, p. 52.

BURIAL REGISTER.

This is at the end of the Baptismal Register, and was begun by Joseph Bull :—

A list of those persons who have been interred in the Dissenting Chapel Yard, at Mansfield, in the Co. of Nottingham, 25 December, 1800.

The first entry is an extremely interesting one. Lives there anyone who would not care to be described as *an acquaintance of Dr. Priestley* ? It runs :—

Mr. James Benton, an acquaintance of the Rev. Dr. Priestley, and formerly of Birmingham, d. at Mansfield 20 Dec., 1800, and was buried in the Chapel yard, 25 Dec., 1800, being the first person that was interred there, by me Joseph Bull.

The fourth entry shows how careful Bull was to notice any unusual event :—

Edward Marriott, d. 18 Feb., 1804, aged 75, and was buried 21 Feb. in the Chapel yard by me Joseph Bull. N.B.—Mr. Peat, Joiner, in behalf of Jane Marriot, paid me one penny as an acknowledgment for leave to bring the Corps in at the Back Door of the Chapel Yard, which I paid to Mr. Siddon.—Jos. Bull, Minister.

There are entries of 22 burials by Jos. Bull, the last being on 27 Jan., 1811.

Should the congregation not possess a transcript of its registers, I shall have pleasure in personally

assisting the members to obtain one. These extracts and particulars are a slight offering to the interest of the bicentenary, and an expression—only too trivial, alas!—of gratitude for that help, unknown to anyone save myself, which has been mine from many a written and spoken word by its minister Edward Innes Fripp, builder of All Souls' Church, Belfast, in the opening celebration of which it was my privilege to be allowed a small share.—GEO. EYRE EVANS.

MINISTERS AT THE OLD MEETING.

ROBERT PORTER	..	..	..	1666—1690
SAMUEL COATES	..	..	..	1690—1704
THOMAS FLETCHER	..	..	..	1705—1713
ISAAC THOMPSON	..	..	..	—
SAMUEL SHAW	..	..	..	1738—1748
ELIEZER HEYWOOD	..	..	..	1750—1783
SAMUEL CATLOW	..	..	..	1783—1798
THOMAS BROADBENT	..	..	..	1799—1800
JOSEPH BULL [BRISTOWE]	..	..	..	1800—1811
JOHN WILLIAMS	..	..	..	1811—1835
CHARLES WILLIAM ROBERDS	..	..	..	1836—1842
WILLIAM LINWOOD	..	..	..	1842—1848
JOHN GEORGE TEGGIN	..	..	..	1849—1857
WILLIAM NEWTON	..	..	..	1857—1858
ALFRED WILLIAM WORTHINGTON, B.A.	..	..	..	1858—1879
CHARLES HENRY WELLBELOVED	..	..	..	1880—1883
JOHN FREDRICK SMITH	..	..	..	1884—1888
EDGAR INNES FRIPP, B.A.	..	..	..	1888—1890
OWEN JAMES JONES..	1891—1896
HARRY S. PERRIS, M.A.	1897—1899
EDGAR INNES FRIPP, B.A. (<i>2nd time</i>)..	1900—

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Antiquarian Notes.

1902.

VOL. II.

No. VII.

ON CHRISTMAS EVE, 1901,
there passed from the editor's and his sister's home
their dearly loved

"AUNTIE"

LAURA HIRTZEL POWELL,

Daughter of the late

Commander Geo. Eyre Powell, R.N., & Catherine Kingdon his wife,
Colyton, Devon,

who,

from the death of her sister Mrs. Evans, in 1866, had been, to her
nephews and niece and their father, the centre of their home
life. Verily was she one, "pure in heart."

ON ALL SOULS' DAY, 1902,
there was also committed to the earth, by her side, in
ALLTYPLACA CHAPEL YARD, CARDIGANSHIRE,
all that could die of
her brother-in-law

the

Venerable Professor David Lewis Evans,

father of

the editor and his sister,

who,

Swifter than a weaver's shuttle, entered the Nearer Presence,

IN THE 90TH YEAR OF HIS AGE,

at

Tan-y-bryn, Aberystwyth,

on

29TH OCTOBER, 1902.

MINISTER OF GEORGE'S MEETING, COLYTON 1850—1863.
HEBREW AND MATHEMATICAL PROFESSOR AT THE PRESBYTERIAN
COLLEGE, CARMARTHEN 1864—1874.

"*Ni bydd yr haul i ti mwyach yn oleuni y dydd, a'r lleuad ni oleua yn
lleyrych i ti : Eithr yr Arglwydd fudd i ti yn oleuni tragwyddol, a'th
Dduw yn ogoniant i ti.*"—ESAIAS IX., 19.

Reader, now you know the causes which have postponed the completion
of this second volume of "Antiquarian Notes."

Philip Barker,
 Founder of Willaston School.

A MEMORY. No. IV.

(Concluded from p. 48.)

There is much that I might add about my old friend,—for friend he was in so many ways to me,—but want of space forbids. A bachelor himself, he delighted in merry making with children, and many must there be who are now out in the thick of life's battle, whose memories are indeed pleasant of the old fashioned "Sunday School Treat," which used annually to be held at the Grove. Thither, once a year, flocked to his grounds teachers and taught of the Hospital Street Chapel; and who can forget how Mr. Barker was one with them on the festal day?

Amongst his aversions were smoking, and boys with hands always in their trousers' pockets. How it would bring an approving smile to his face could he but know that this latter aversion has, from the beginning, been rendered impossible to any boy, so long as he is at Willaston School.

Another memory—a personal one—and I close. On the evening of Sunday, the 11th December, 1892,

it was my privilege to preach in Hospital Street Chapel, the occasion being described as "the 116th Anniversary" of the opening of the present building on the 18th May, 1726. The subject of my sermon had been "The call to the church by the people of to-day." At supper afterwards with Mr. Barker, he lifted his glass and with quiet dignity—a smile playing over his face—said: "We will drink to the toast, 'may we answer the call;'" at the same time placing in my hands, as a gift, a volume with his well-known autograph. Did ever a young minister have a more delicate attention from an elder hearer?

On the 11th March, 1898, as dawn was breaking, Philip Barker answered to his roll call, in the 84th year of his life on this earth.

On the 27th September, 1900, the Willaston School (Barker Foundation), threw open its doors to boys, to a certain number of whom, by Mr. Barker's wishes, Founder's exhibitions are available. These can be held by a boy whose parent or guardian is, at the time of the boy's admission to the School, a minister or a member of some congregation in England, statedly assembling for the public worship of God, and imposing no obligation upon any member of it (whether minister, member, or otherwise) to subscribe or assent to any articles or article of religious belief,

or to submit to any test of religious doctrine. The first Founder's exhibitor to enter the School was Robert Vickery, of Shrewsbury. May all who here teach, or are taught, be worthy the "hands of the founder."—THOAS.

Framlingham.

OLD MEETING.

Historical students owe a debt of gratitude to the Rev. Alfred Amey for the notes* pertaining to divers points of interest in the story of the congregation, which, from the days of the Rev. Henry Sampson, M.A., in the early part of the latter half of the seventeenth century until now, has assembled here for the worship of Almighty God. In repayment of a small portion of that debt let me,—a native of Colyton, and a member of George's Meeting there, which on the last Sunday in 1902, welcomed Mr. Amey as its minister,—add these additional notes.

According to a carefully written list of ministers, in the original Register Book, which begins on 1st August, 1744, Sampson's immediate successor was

Thomas Mills (Baptist.)

* *The Christian Life*, 6 Sept., 1902, et., seq.

No mention of this fact (if fact it be ?) appears in Browne's quotation* about Mills, from Green's "History of Framlingham." The writer of the list is careful to add an asterisk to every *ordained* minister ; Mills' name is not so marked. *Samuel Wood*, as he invariably writes his name, began the Register of Baptisms, making his first entry on 1st August, 1744, and his last on 14th December, 1755. By his wife *Mary*, there were born to him at *Framlingham* :—

Samuel, b. 9 Sept., 1745 ;

Sarah, b. 9 August, 1746 ;

Abigail, b. 18 July, 1747 ;

John Meadows, b. 19 Jan., 1748/9 ;

Philip, b. 5 June, 1750 ;

Mary, b. 13 June, 1751 ;

Thomas, b. 26 Nov., 1754.

Andrew Bennett appears in the list next to *Wood*, and to his name this note is appended :—

Andrew Bennett, at Canterbury, 20th August, 1756 ; went to America and died there, it is believed, at an early date.

Whether or no this reference to ^{Canterbury}~~Cambridge~~ means that Bennett was a fixed minister at the city I cannot yet say. His name is not marked as *ordained*, in the list.

* *History of Congregationalism*, 1877, pp. 569, 70.

Jeremiah Long Field, is the way in which the scribe has written the name, which Mr. Amey prints as "Jeremiah Field," and which appears in "Vestiges of Protestant Dissent"* as "*Jeremiah Longfield*." One would much like to know more of him. The list notes him as *ordained*.

John Walker, 1760 rem. to Walpole, is the scribe's first reference to this minister. He is not marked as *ordained*, but to his name this note is affixed:—

The Rev. Mr. Walker was much esteemed, and his remove regretted, from that time the Church remained without a pastor near seven years.

If this be a correct statement, then *William Stuck, 1767-1769*, and *Henry Post Williams came 1770*, to quote again the list already mentioned, must be looked upon as supplies. Neither are noted as *ordained*, and neither make entries in the Register, where however we find John Walker signing for the first time on the 13 June, 1760, his last entry bearing date of 28 November, 1773.

Whence came Williams, and whither did he go when he "returned to Wales" where he is said to have died? The "Treasurer's Book," owned by the congregation has these entries pertaining to him:—

* p. 88.

*July 9th, 1770—Paid for a horse for Mr. Williams
from Diss ... £0 3s. 6d.*
*„ „ —Paid Mr. Williams for seven
Sabbaths ... £5 5s. 0d.*
*Oct. 25th „ —Quarter's salary to Mr. Willi-
ams £5 5s. 0d.*

Much interesting information about John Walker is given by S. S. Toms in the "Monthly Repository," 1817, p. 378.

Now we come to Samuel Say Toms' ministry. Here the Register and the notes in it are of much value. The first reference to him is this :—

In answer to prayer it pleased the Lord to incline the Rev. Mr. Toms to come as a probationer among us, August 22, 1773 ; which was providentially brought about by a friendly correspondence kept up between him, and our good friends Mr. Crab, and Mr. Edward Keer,† while he was with Mr. Ashworth, D.D., at Darenty.*

Next comes an entry respecting his birth :—

Sam. Say Toms, the s. of Isaac and Sarah Toms of Hadleigh, born 6 Augt., 1752, about $\frac{1}{4}$ past seven in the evening, and was baptized publicly in the meeting-house there, 17 Sept., 1752, by Isaac Toms.

* Habakkuk Crabb, min., Stowmarket, 1771-1776, cf. Dic. Nat. Biog.

† "Mr. and Mrs. Keer, and 5 children," so runs the first entry in "A list of those who attend Framlingham Meeting constantly," in a small M.S. book, dated 1774.

Then one about the death of his brother Isaac :—

Isaac Toms, brother to S. S. Toms, died under inoculation for small pox, at Ipswich, 2 July, 1781, aged 22 years.

This is followed by a copy of a certificate from Dr. Ashworth :—

This is to certify whom it may concern that Mr. Samuel Say Toms has gone thro' a regular course of Academical Learning, in which he has employed five years, during which time he has applied with great diligence, and behaved as became a Christian, and a candidate for the ministry; witness my hand,

Caleb Ashworth.

Darenty, 12 June, 1773.

His ordination is thus recorded :—

Samuel Say Toms was ordained at Framlingham on 10 August, 1774.

The last entry in these notes to the ministers' names is a copy of Mr. Toms' ordination certificate :—

This is to certify whom it may concern that the Rev. Mr. Saml. Say Toms, of Framlingham in Suffolk, having had a regular Academical Education, and having preached some considerable time as a Candidate, and given satisfaction both as to his religious and moral character, and fitness for the

ministry, was this day solemnly ordained to it with laying on of hands, and prayer in the presence, and with the concurrence of us.

Thomas Harmer	...	* 1 footnote.
Isaac Toms	...	„ 2 „
John Walker	...	„ 3 „
Thomas Bocking	...	„ 4 „
Thomas Howe	...	„ 5 „
John Palmer	...	„ 6 „
David Evans	...	„ 7 „
Charles Crowe	...	„ 8 „

Mr. Toms' entries in the Register are from 16 Aug. 1774, to 7 Aug. 1829.

The remaining names in the list of ministers are :—

William Clack (as assistant to Mr. Toms) 1823, Oct. 26 ; and removed to his father's at Soham, 18 Oct. 1828.

Henry M. Bowles, A.M. (assistant to Mr. Toms) 17 Oct. 1828.

John Esdaile, 1829 to Midsummer, 1836.

- * 1—Minister at Wattisfield, 1734 to d. 27 Nov., 1788.
 2— „ Hadleigh, 1744 to d. 12 Jan., 1801.
 3— „ Framlingham 1760-1767 ; Walpole 1767 to d. 30 Aug., 1805.
 4— „ Denton, Norfolk 1757 to d. 21 April, 1805.
 5— „ Walspole 1759-1767 ; Yarmouth, Middlegate Street 1767-1773.
 6— „ Woodbridge 1759 to 1787.
 7— „ Debenham, 1771 to d. 21 Jan., 1788.
 8— „ Bradfield & North Walsham, 1773 to d. 2 Sep., 1784.

In answer to my enquiry as to Communion plate, Mr. Amey writes as follows, from the Manse, Framlingham, 24th November, 1902 :—

*I can get no information whatever respecting any plate owned by the Framlingham congregation. Of course there was some at one time, but no one living seems able to give me any information. I am told—that during the Reverend Thomas Cooper's * pastorate, china—(I believe the property of Mr. Cooper) was used at the Communion service.*

Respecting any documents and muniments, Mr. Amey further said :—

I was glad to be able to copy what I did from books, documents, letters, &c., which I was permitted to examine. I should like to have had them in my possession for a time, as I could have got much more information. Some of the writing in the older books was difficult to decipher, and I really ought to have

* This venerated minister, writing to the editor, in 1878, said he was born, at Framlingham, on 22 February, 1792, where he was, in part, educated by the Rev. S. S. Toms. For three years (1811-1814) he was with the Rev. Robert Aspland, at Durham House, Hackney. His first wife Anne (d. 1853), brought him a large family; Theophilus Lindsay (d. 1830), Elizabeth Naish (d. 1875), James Cropper (d. 1873 *et. 40*), Samuel Toms, Abram Naish, Thomas Naish. His second wife to whom he was married, on 1 Oct. 1856, was Phebe, only child of Abraham Carman, of Framlingham; she survived him some two years. An autograph portrait of him, by J. C. Clarke of Aldeburgh, accompanied his letter to the editor.—G.E.F.

had them in my possession so as to bestow more time and attention upon them. Since I examined them, all have gone to London, and recently, after they went, an old and very strong iron box (empty) has been deposited in the Old Meeting-house. I suppose it will eventually go to London, and again hold all the books, &c., which are at present, partly at Essex Hall, and—the greater part—in the custody of the secretary to Trustees, a grand nephew of Thomas Cooper.

I have a large amount of information concerning the Old Meeting-house, and expect to secure more, and hope eventually to publish it in book form. It will have engravings of Meeting-house,—the interior as originally and since the “restorations” of 1880 and 1889. I want to get as many ministers’ portraits as possible. At present I have only photographs of Thos. Cooper, W. A. Pope, W. Fielding, and of course my own.

In October, 1891, the “top of the old pulpit adorned the platform.” It was the figure of a dove with an olive branch, standing on a globe. Has it survived “restoration” number two?

[It only remains to be added that the writer examined the interesting Register, from which he has quoted, in November, 1898.—G.E.E.]

Canterbury.

Early Dissent.

“Canterbury. The Cathedral. *Mr. John Durant.* Born in 1620. He was an excellent practical preacher”; so runs his memoir, in “Calamy’s account,” abridged in Palmer’s “Nonconformist’s Memorial.”* Other than his brief statement, together with the article in Dictionary of National Biography † I had little further knowledge of this minister, until, by chance the other day I was so fortunate as to come across his Register, whilst hunting amongst the treasures stored up in the dry vaults beneath Somerset House. It is in the form of a thin manuscript book, 11 inches tall, by 6 inches broad, the names being alphabetically arranged. The date of his first entry is :—

1st day, 1st mo., 1646, in all probability about the time of the beginning of his Canterbury ministry, the full entry being :—

Isaac Northlye, s. of our Sister Susan Northlye (in ye parish of Dunstons without ye Gate), bap. the 1st day of 1st mo., 1646.

It is of St. Dunstan’s Church, which “stands beyond the walls,” that Alderman John Brent, F.S.A.

* 1775, ii., p. 55.

+ Vol. xvi.

says, "A sort of pilgrimage has been more than once paid to it, to see, or to endeavour to see the decapitated head of Sir Thomas More. Twice in our recollection has this relic been taken from the shrine where the affectionate grief and piety of a beloved daughter had placed it (Margaret Roper), and held up in all the ghastly state to the view of dilettanti relic seekers and sights' mongers.* Another entry in the month of June, 1846, gives us the earliest mention of a name well known in after years in connection with the General Baptists, worshipping in the city, at the Black Friars' Chapel:—

Samuell Kingesford, s. Thomas Kingesford, in ye parish of Andrewes, Canterbury, was bap. upon ye 4th day, of ye 4th month, 1646.

The baptisms of three of his children are thus entered:—

Mary, dau. of Pastor John Durant (in ye precinct of ye Cathedral of Canterbury) bap. 23 Nov., 1648.

Gratiæ Durant (dau. of our Pastor) bap. 13th day, 9 mo., 1650.

Elizabeth Durant (dau. of our pastor John Durant in ye precinct) bap. 10 Augt., 1656.

* "Canterbury in the Olden Time," 1879, p. 256.

Of his daughter Renovata (b. 14 Nov., 1659) named in Dic. Nat. Biog. by Edwin Cannan, there is no record in this book.

Here we get a reference to Jesus, or Boys' Hospital, the quaint and tiny chapel of which is well worthy a visit :—

Elizabeth, dau. of our brother John Attwell, of Jesus Hospitall, in the parish of Norgate, bap. 1st Oct., 1648.

The last entry in which Durant's name occurs is dated on the 10th August, 1656.

Then we get an absence of entries until 1670 :—

Susan Beverton, dau. Squire Beverton, and Katherine his wife, b. 23 March, 1669, and bap. 28 April, 1670.

Evidently Durant left the Register in some safe hands when he quitted Canterbury on his ejection, in 1662; and in the city it remained until 1836, when it was sent to the Registration Commissioners by the Rev. Stephen Gurteen, then, and from 1798 minister, as he writes in it of the *Presbyterian, but more commonly called Independent congregation, in Guildhall Street. I was chosen minister towards the close of 1798, my immediate predecessor was John Sheldon, who was chosen minister in 1749. There was formerly a Presbyterian Chapel in the Grey Fryars,*

but a union took place between the two congregations about 1724. Messrs. Dell and Hebden officiated jointly in the chapel where I now officiate. In the trust deed the said chapel is declared to be for the united congregations of Presbyterians and Independents. John Sheldon died, 1803. Founded about 1646. Present chapel built 1696. It first assembled in a meeting-house in a place called the Ambrey or Almonry. In consequence of the unhappy state of the times, the church was so frequently disturbed that no regular account of the proceedings was preserved. This is the only reason which can be assigned for the interruption 1657 to 1669, which appears in the Register.

In 1688 comes the mention of another minister :—

Aprill 17th 1688 Baptised by oure Pastor Mr. Comfort Starre, oure Bro. Tho: Kennetts sonn Jon: about ye age of 5 years.

Comfort Starr, M.A., is stated in Palmer* to have been a native of Ashford, in Kent, where his father was a physician. He was educated in New-England, and was some time Fellow of Harvard College. After his ejection from Carlisle he “performed laborious service in several places in the county of Kent, and was at last pastor of a church at Lewes, in Sussex, where he died 30th Oct., 1711, in the 87th year of his age.”

* Nonconformist's Memorial, 1775, i., 296.

Canterbury was then one of the “several places” of Comfort’s “laborious service.”

Our pastor Sam Harris is first named in 1692. He had two daughters baptized here, both being mentioned in the same entry:—

*Our pastor Harris’ dau. Elizabeth b. Oct. 1693 ;
his dau. Hanna, born 9 July about 6 in ye morn,
bap. at ye Ambrey 14 July, 1695.*

Next to be named, on 3 June, 1697, is:—

Our Pastor Mr. George Sendell.

Then, in ffeb 1704/5 comes

Our Pastor John Phillips.

The entries end in the year 1723. The ministers, whose names are mentioned in this precious Register, seem to come in this sequence.

John Durant, 1646—10 Aug., 1656.—

Comfort Starre, —17 April, 1688.—

Samuel Harris, 24 July, 1692—14 July, 1695.—

George Sendell, 3 June, 1697—1704/5.

John Phillips, ffeb. 1704/5—1710.

Samuel Pike, 10 Aug., 1710—1712.

— Frencham—1713.

Samuel Hebden, 1713—1723.

Accompanying this Register is another, equally as interesting, bound in well worn vellum, and measuring $6\frac{1}{4}$ inches tall, by 4 inches in breadth. The first page bears the written heading:—

A Register of the children Baptized belonging to Mr. Hughes, his Congregation at the Fryers in Canterbury.

The first entry, and signed *George Hughes*, is on the 14 *January*, 1693.

Entries respecting his family are :—

Elizabeth, dau. Geo. & Mary Hughes, b. 26 Feb., bap. 16 March 1693/4, in the meeting place in ye Fryers.

Grace, dau. George & Mary Hughes, b. 2 Nov., bap. 13 Nov., 1695, by Mr. James, minister of Attwood.

Obadiah, s. Geo. & Mary Hughes, b. 18 Sept., bap. 23 Sept., 1696, by Mr. James, minister of Attwood.*

Susanna, dau. Geo. & Mary Hughes, b. 4 Sept., bap. 9 Sept., 1711, by her father.

George Hughes died in harness, as evidenced by this entry :—

Wm. Taylor, bap. 11 Nov., 1719, by the Reverend George Hughes, minister of the Fryers in Canterbury; the last work he did in the world, for he was taken that day at night. Edwd. Landman, Clarke.

* cf. Dic. Nat. Biog. vol. xxviii., article by A. G.

His successor was Henry Dell, the first entry bearing his name being :—

John Spratt, bap. 22 April, 1720, by the Rev. Mr. Henry Dell, being the first child he bap. in Canterbury.

His last baptism was on 10 March, 1745/6; after which we read :—

Mr. Ffarmer, min. of ye meeting at that time in Canterbury 29 January, 1747/8; and the book ends with the year 1749.

[These brief notes, which have not before appeared in print, may be of some use to any writer who assays to work up the story of early dissent at Canterbury.—G.E.E.]

Allostock Chapel.

BY
THE EDITOR.

(Concluded from p. 16.)

MARRIAGES, 1690—1701.

JOHN HUITT }
MARY WHITTINGHAM } were m. the second day of July, 1692

[His name is the 68th and hers the 11th or 54th on the list of "Those that joyned to the Church." Issue, Anne b. 16 June, 1693.]

JONATHAN WARDE }
MARTHA LEECH } were m. the twenty-sixth of Nov.,
1693.

[His name is the sixth and hers the 74th on the list of "Those that joyned to the Church." Issue, Ledea, dau. b. 24 Sep. 1695, Elizabeth b. 24th Dec. 1697, Timothy, b. "26 Feb. 1699 or 1700."]

Scarborough.

Old Meeting-house.

The following lines are to be seen in the original Register, 1703 to 1720, of the *Christian Society of Protestant Dissenters commonly called Presbyterians, in Scarborough* :—

*Caine, in disgrace to Heaven, returned to Nod,
A place undoubtedly as far from God
As Caine could wish, which made some think he went
As far as Scotland, ere he pitch'd his Tent ;
And there a Citty Built, of ancient fame,
Which he from Eden,—Edenburgh did name ;
And from his progeny a race there springs
Of Wretched Traitors to ye best of Kings.*

The handwriting is, without doubt, that of the Rev. Wm. Hannay, first minister to the society. His father underwent “much suffering in the religious persecution of the old Presbyterians in the reign of King Charles II. A Covenanter’s Bible, pierced by a sword thrust intended for Mr. Hannay, senior, when pursued by Claverhouse’s Dragoons is still among the prized relics of this venerable Sanctuary.”* The tiny, vellum, jacketed pocket-book in which Mr. Hannay entered his baptisms is now before me, brought up from its safe underground home in Somerset House. It covers the period from 7 Aug., 1703, to 27 August, 1726. In it is a list of Marriages, 1705 to 1720, amongst them being :—

*The Reverend Mr. John Reddid, and Margaret Skin, were
m. 24 Aug. 1713.*

* History of Scarborough, John Brogden Barker, 1882, p. 188.

Reddid was minister, 1717—d. 1729, of the Presbyterian Chapel, Whitby, and this entry adds completeness to those given in "Antiquarian Notes," vol. i., p.p. 6, 7.—G.E.E.

THE END.

[Only three sets of vol i., with copper plate frontispiece of Rosslyn Hill Chapel are left, at 21s. the vol. ; and only five of vol. ii., with similar etched frontispiece of Little Portland Street Chapel, at 15s. 6d. the set]

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